AN INTRODUCTION

TO THE

NEW TESTAMENT GREEK.

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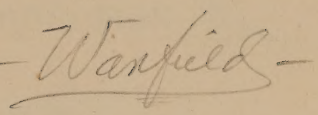
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INTRODUCTION

TO THE

GREEK OF THE NEW TESTAMENT.

BY

GEO. L. CARY,
OF THE MEADVILLE THEOLOGICAL SCHOOL.

ANDOVER:
WARREN F. DRAPER,
MAIN STREET.
1879.

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ELECTROTYPED AND PRINTED AT THE UNIVERSITY PRESS,
CAMBRIDGE.

PREFACE.

It is believed that there are many persons (some of them students in theology) unacquainted with the Greek language, and with neither time nor inclination for the study of classical Greek literature, who would nevertheless be glad to read the New Testament in its original tongue. For the aid of such, this little work has been prepared. It contains what is absolutely necessary for the understanding of New Testament Greek, omitting (or occasionally introducing in brackets) what is applicable only to classical authors. Not that a familiarity with this book alone will enable one to read offhand the Greek New Testament without further assistance; but he who has faithfully studied this "Introduction" will then be in a situation to make use of more elaborate works. Perhaps the most helpful book to the beginner is "Bagster's Analytical Greek Lexicon," — *too* helpful if mental discipline is sought, but not if one's only aim is to economize time and labor. To the advanced student (supposed to be already in possession of some good New Testament Lexicon), Buttmann's "Grammar of the New Testament Greek" (or Winer's "Grammar of the Idiom of the New Testament") is almost indispensable.

Notwithstanding the very elementary character of the following lessons, they presume in the learner an acquaintance with

the fundamental principles of English grammar; only that which is peculiar to the Greek has been explained.

As very few inflected words occur in all their parts in the New Testament, different words have often been introduced into the same paradigm; therefore the student will probably find it best to memorize in order only the *terminations*. In the "Appendix" is a uniform paradigm of the regular verb, which will be found convenient for reference; also a tabular view of the endings of nouns.

Prior to publication, these lessons have been used with several classes in the "Meadville Theological School," and seem to have answered the purpose for which they were designed. Those familiar with them have been able to proceed at once (with the assistance above referred to) to the reading of the easier portions of the New Testament.

To Professor Ezra Abbot, of Harvard University, I am much indebted for assistance in the revision of proof-sheets and for valuable suggestions which have contributed to the completeness and accuracy of the work.

G. L. C.

MEADVILLE, PA., Dec. 1, 1878.

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ABBREVIATIONS.

A., acc....accusative.
act.....active.
aor., A....aorist.
cf. .....*confer*, compare.
com. .....common.
D. .....dative.
e. g.....*exempli gratia*, for example.
fem. .....feminine.
fut., F. ...future.
G. .....genitive.
indic. .....indicative.
imp.....imperative.
imperf. ...imperfect.
inf. .....infinitive.
masc. .....masculine.
mid., m...middle.
MSS.....manuscripts.
N. .....nominative.
neut. .....neuter.
N. T. .....New Testament.
opt. .....optative.
part. .....participle.
pass., p...passive.
perf., P...perfect.
pers. .....person.
pl. .....plural.
plup.....pluperfect.
pres. .....present.
Rem.....Remark, Remarks.
sing. .....singular.
subj. .....subjunctive.
Tisch.....Tischendorf.
T. R.....*textus receptus*, the received (Greek) text.
V. .....vocative.
v. .....verse.

INTRODUCTION.

1. The Greek Alphabet.

Characters.		Names.	English Equivalents.
Α	α	Alpha	a
Β	β	Bēta	b
Γ	γ	Gamma	g
Δ	δ	Dĕlta	d
Ε	ε	Epsilón	ĕ
Ζ	ζ	Zēta	z
Η	η	Eta	ē
Θ	θ	Thēta	th
Ι	ι	Ιóta	i
Κ	κ	Kappa	k
Λ	λ	Lambda	l
Μ	μ	Mu	m
Ν	ν	Nu	n
Ξ	ξ	Xi	x
Ο	ο	Omicrón	ŏ
Π	π	Pi	p
Ρ	ρ	Rho	r
Σ	σ, ς	Sigma	s
Τ	τ	Tau	t
Υ	υ	Upsilón	u
Φ	φ	Phi	ph
Χ	χ	Chi	ch
Ψ	ψ	Psi	ps
Ω	ω	Oměga	ō

Rem. a. When ι is written under another vowel, thus, ᾳ, it is called *iota subscript.*

Rem. b. Most editors use the character ς at the end of words, instead of σ.

2. Pronunciation.

Rem. a. Although there is a lack of agreement among scholars as to the best pronunciation of Greek, the tendency in this country is decidedly towards the adoption of what is called the "Continental" method, the essential features of which are presented in the following *Remarks.*

Rem. b. α has the sound of *a* in *father.* At the end of an unaccented syllable * it is usually obscure, like the *a* in *penalty,* except at the end of a word. Before consonants in the same syllable it is usually short, like *a* in *hat.* The diphthong αι is pronounced like *ai* in *aisle,* and αυ like *ou* in *house.*

Rem. c. γ is always hard, like *g* in *give.* Before κ, γ, χ, ξ, it has the sound of *ng.*

Rem. d. ε is pronounced like *e* in *get,* ει like *ei* in *height.*

Rem. e. η is pronounced like *a* in *fate.*

Rem. f. θ has the sound of *th* in *thin.*

Rem. g. ι has the sound of *i* in *machine,* except before a consonant in the same syllable, where it is pronounced like *i* in *pin.*

Rem. h. ξ has the force of *ks.*

Rem. i. ο is usually sounded like *o* in *not,* but at the end of a syllable it approximates to the *o* in *note.* The diphthong ου has the sound of *oo* in *moon;* οι does not differ from the English *oi.*

Rem. j. υ and ευ are to be sounded like *ew* in *few,* υι like *we.*

Rem. k. Few persons distinguish in pronunciation between χ

* Syllables are divided, as far as possible, according to English analogy.

and κ, but it is better to give χ the sound of the German *ch* (as it is pronounced after *a*, *o*, *u*) and the Spanish *j*.

Rem. l. ω has the sound of *o* in *note*.

Rem. m. The diphthongs ᾳ, ῃ, ῳ (for ᾱι, ηι, ωι) are pronounced like α, η, ω.

Rem. n. The names of the letters of the alphabet (given on page 1) are to be pronounced according to the foregoing rules.

3. Punctuation, Breathings, and Accents.

Rem. a. The marks of punctuation peculiar to the Greek are the colon [·] and the mark of interrogation [;].

Rem. b. The rough breathing [῾] before or above a vowel at the beginning of a word has the force of *h* ; the smooth breathing [᾽] only indicates the absence of aspiration.

Rem. c. The breathings are also used, in certain cases, with the consonant ρ ; but no distinction is now made, in pronunciation, between ῥ and ῤ.

Rem. d. The accents [´ *acute*, ` *grave*, ῀ *circumflex*] indicate on what syllables the stress of voice is to be laid. The *grave* accent is found only on *final* syllables, where it regularly takes the place of the acute *in continued discourse*, and indicates that the syllable, *while the word stands in that position*, has a softened tone.

Rem. e. Very few of these marks of discrimination are found in the older manuscripts. Modern editors punctuate according to their own judgment.

4. Classification of the Consonants.

Rem. a. The consonants are divided, with reference to the organs chiefly concerned in their production, into *labials* (π, β, φ, μ), *linguals* (τ, δ, θ, ζ, σ, λ, ν, ρ), and *palatals* (κ, γ, χ). The *double*

consonants, ξ and ψ, are virtually included in this classification, being equivalent respectively to κσ and πσ.

Rem. b. λ, μ, ν, ρ, are also called *liquids*.

Rem. c. The *mutes* are divided into *smooth* (π, κ, τ), *middle* (β, γ, δ), and *rough* (φ, χ, θ). Those produced by the same organs (for instance the labials π, β, φ) are called *cognate*.

I.

§ 1. A verb ending in ω,* in the present, indicative, active.

πιστεύω, *I believe.* (Mark ix. 24.)
πιστεύεις, *thou believest.* (Acts xxvi. 27.)
πιστεύει, *he believes.* (John xii. 44.) †
πιστεύομεν, *we believe.* (John iv. 42.)
πιστεύετε, *you believe.* (John iii. 12.)
πιστεύουσι(ν), *they believe.* (John xvi. 9.)

Rem. a. The present tense, in all its modes, represents an action or state as *continued or repeated.*

Rem. b. The unchangeable part of an inflected word (for example, πιστευ in the verb πιστεύω) is called the *stem.*

Rem. c. The terminations appended to the stems of verbs indicate the person and number of the subject.

Rem. d. Verbs in the third person ending in σιν and εν (with a few exceptions) may drop the ν before a consonant.

§ 2. The personal pronouns, in the nominative case.‡

ἐγὼ ἔχω, *I have.* (Matt. iii. 14.)
σὺ ἔχεις, *thou hast.* (Rom. xiv. 22.) §
ἡμεῖς ἔχομεν, *we have.* (John. xix. 7.)
ὑμεῖς ἔχετε, *you have.* (John xvi. 22.)

Rem. A personal pronoun, when expressed as the subject of a verb, is usually, if not always, emphatic.

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* Most Greek verbs end in ω in the first pers. sing. of the pres. ind. act.

† In the third pers. sing., when the subject of the verb is not expressed, we must determine from the context whether *he, she,* or *it* is to be supplied in translation.

‡ See § 63.

§ The context alone can determine whether a verb in the ind. mode is declarative or interrogative. In the present passage, the T. R. punctuates interrogatively.

TRANSLATE *

1. λέγω. (Matt. xxvi. 64.) 2. λέγει. (Matt. xxvi. 38.) 3. λέγομεν. (Rom. iv. 9.) 4. λέγεις. (Matt. xxvi. 70.) 5. λέγουσιν. (Matt. xi. 18.) 6. λέγετε. (Matt. xvi. 2.) 7. καὶ λέγει. (Matt. iv. 6.) 8. ἐγὼ δὲ λέγω. (Matt. v. 32.) 9. ἔχετε; (Matt. v. 46.) 10. ἔχετε. (Matt. vi. 8.)

II.

§ 3. Verbs in -ω, in the imperfect, indicative, active.

ἔλεγον,† *I said,* or *was saying.* (2 Thess. ii. 5.)
εἶχες, *thou hadst.* (John xix. 11.)‡
ἐπίστευεν, [*he*] § *trusted.* (John ii. 24.)
εἴχομεν, *we had.* (Heb. xii. 9.)
ἐπιστεύετε, *you believed.* (John v. 46.)
ἐπίστευον, *they believed.* (John xii. 37.)

Rem. a. The imperfect tense represents an action or state as *continued or repeated* in past time, and may often be rendered into English by *was* and the present participle. In conditional sentences it may refer to present time: *e. g.* εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί, *for if you believed Moses, you would believe me.* (John v. 46.)

Rem. b. The imperfect tense sometimes has a *conative* force, indicating only the *attempt* to perform an action. Thus in Acts vii. 26, συνήλλασσεν αὐτοὺς εἰς εἰρήνην is to be rendered *he endeavored to reconcile them* and not *he reconciled* or *was reconciling them.* Even the present tense occasionally has this conative force: e. g. λιθάζετε, John x. 32.

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* For the meanings of words not already defined, see the "Vocabulary" at the end of the book. In accordance with the general custom, the Greek verbs are there given in the first pers. of the pres. ind., and their English equivalents in the infinitive.

† Whenever, in Lessons II. – XXXIII., other verbs are substituted for πιστεύω as examples of the inflection of verbs in -ω, the learner is to understand that the corresponding forms of πιστεύω are not found in the N. T.

‡ The second pers. sing. and the first pers. pl. of the imperf. ind. act. are of exceedingly rare occurrence in the N. T. Tischendorf's text has ἔχεις in this passage.

§ Pronouns in brackets represent subjects which are expressed in the context. For example, in the present passage, the text says Ἰησοῦς ἐπίστευεν, *Jesus trusted.*

Rem. c. The vowel ε (rarely η), prefixed in certain past tenses to verbs beginning with a consonant, is called the *syllabic augment.* In verbs beginning with ρ, the ρ is usually doubled after the augment. The few exceptions to the doubling of the ρ all occur in other tenses than the imperfect, and but a single case is found outside the epistles.

Rem. d. Verbs beginning with a vowel usually have (in the tenses above referred to) a *temporal augment,* obtained by lengthening the vowel, α and ε becoming η (ε sometimes ει) and ο becoming ω. Thus ἀκούω becomes in the imperf. ἤκουον.

TRANSLATE

1. ἔλεγεν.[1] (Matt. ix. 21.) 2. εἶχετε. (1 John ii. 7.) 3. ἔλεγον.[2] (Matt. xxvi. 5.) 4. νῦν δὲ λέγετε. (John ix. 41.) 5. σὺ πιστεύεις; (John ix. 35.) 6. ἐδίδασκεν. (Matt. v. 2.) 7. ἐκήρυσσεν. (Acts ix. 20.) 8. δουλεύω. (Luke xv. 29.) 9. δουλεύει.[1] (Gal. iv. 25.) 10. ἀκούετε. (Matt. x. 27.)

[1] The context shows the gender of the subject to be feminine.
[2] The subject is plural.

III.

§ 4. Verbs in -ω, in the future, indicative, active.

πιστεύσω, *I shall,* or *will, believe.* (John xx. 25.)
λατρεύσεις, *thou shalt serve.* (Matt. iv. 10).
τίς πιστεύσει; *who will intrust?* (Luke xvi. 11.)
πιστεύσομεν,* *we will believe.* (Matt. xxvii. 42.)
πιστεύσετε; *will you believe?* (John iii. 12.)
πιστεύσουσιν, [*they*] *will believe.* (John xi. 48.)

Rem. a. The consonant which, in several tenses, stands between the stem and the personal vowel-endings, is called the *tense characteristic.* It is not found in all verbs.

ἕξεις, *thou shalt,* or *wilt, have.* (Matt. xix. 21.)
γράψω, *I will write.* (Rev. iii. 12.)

Rem. b. The double consonant ξ may originate in any of the three

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* This is the reading of the T. R., from which Tisch. differs.

combinations, $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$; the double consonant ψ, in $\pi\sigma$, $\beta\sigma$, $\phi\sigma$. Thus $\check{\epsilon}\chi\sigma\epsilon\iota\varsigma$ becomes $\check{\epsilon}\xi\epsilon\iota\varsigma$, and $\gamma\rho\acute{\alpha}\phi\sigma\omega$ becomes $\gamma\rho\acute{\alpha}\psi\omega$.

Rem. c. The aspiration of the ϵ in the future of $\check{\epsilon}\chi\omega$ is merely a relic of the σ with which the root of the verb once commenced.

$\tau\eta\rho\acute{\eta}\sigma\omega$, *I shall,* or *will, keep.* (2 Cor. xi. 9.)

Rem. d. When the last letter of the root of a verb is a short vowel, it is usually lengthened in all tenses except the present and the imperfect. Thus from $\tau\eta\rho\acute{\epsilon}\omega$ we have the future $\tau\eta\rho\acute{\eta}\sigma\omega$.

TRANSLATE

1. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\sigma\epsilon\iota$. (Luke i. 33.) 2. $\grave{\alpha}\kappa\acute{o}\acute{\upsilon}\sigma\epsilon\tau\epsilon$. (Matt. xiii. 14.) 3. $\grave{\alpha}\kappa\acute{o}\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\nu$. (John x. 16.) 4. $\lambda\alpha\tau\rho\epsilon\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\nu$. (Acts vii. 7.) 5. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\nu$. (Rev. xx. 6.) 6. $\pi\hat{\omega}\varsigma$ $\delta\grave{\epsilon}$ $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\omicron\upsilon\sigma\iota\nu$; (Rom. x. 14.) 7. $\grave{\epsilon}\tau\rho\acute{\epsilon}\chi\epsilon\tau\epsilon$ $\kappa\alpha\lambda\hat{\omega}\varsigma$. (Gal. v. 7.) 8. $\tau\eta\rho\acute{\eta}\sigma\epsilon\iota$. (John xiv. 23.) 9. $\lambda\alpha\tau\rho\epsilon\acute{\upsilon}\omicron\upsilon\sigma\iota\nu$. (Rev. vii. 15.) 10. $\grave{\epsilon}\gamma\grave{\omega}$ $\tau\rho\acute{\epsilon}\chi\omega$. (1 Cor. ix. 26.)

IV.

§ 5. A verb in -ω, in the aorist, indicative, active.

$\grave{\epsilon}\pi\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\alpha$, *I believed.* (2 Cor. iv. 13.)
$\grave{\epsilon}\pi\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\alpha\varsigma$, *thou believedst.* (Matt. viii. 13.)
$\grave{\epsilon}\pi\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\epsilon\nu$, *he believed.* (John iv. 53.)
$\grave{\epsilon}\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\alpha\mu\epsilon\nu$, *we believed,* or *became believers.* (Rom. xiii. 11.)
$\grave{\epsilon}\pi\iota\sigma\tau\epsilon\acute{\upsilon}\sigma\alpha\tau\epsilon$, *you believed.* (Matt. xxi. 32.)
$\grave{\epsilon}\pi\acute{\iota}\sigma\tau\epsilon\upsilon\sigma\alpha\nu$, *they believed.* (John ii. 22.)

Rem. a. The aorist *indicative* denotes simply *the past occurrence* of an action or state; but it sometimes has the force of the English perfect or pluperfect. In the *dependent modes,* except in indirect discourse, the distinction of *time* between the present and the aorist disappears.

Rem. b. The imperfect and aorist tenses are the only ones which regularly take the *augment.*

§ 6. Nouns, with the article, in the nominative singular.

$\grave{\mathbf{o}}$ $\pi\alpha\tau\grave{\eta}\rho$ $\check{\epsilon}\lambda\epsilon\gamma\epsilon\nu$, *the father said.* (Mark ix. 24.)
$\lambda\acute{\epsilon}\gamma\epsilon\iota$ $\acute{\mathbf{\eta}}$ $\mu\acute{\eta}\tau\eta\rho$, *the mother says.* (John ii. 3.)
$\check{\epsilon}\lambda\alpha\mu\psi\epsilon\nu$ $\tau\grave{\mathbf{o}}$ $\pi\rho\acute{\mathbf{o}}\sigma\omega\pi\mathbf{o}\nu$, *the face shone.* (Matt. xvii. 2.)

Rem. The article is inflected to indicate gender, number, and case, and must agree in these respects with the noun which it limits. The form ὁ is masculine, ἡ feminine, and τό neuter.*

TRANSLATE

1. ἤκουσας. (John xi. 41.) 2. ἤκουσα. (John viii. 40.) 3. ἠκούσαμεν. (Luke xxii. 71.) 4. ἤκουσαν. (Luke ii. 20.) 5. ἤκουσεν. (Luke xv. 25.) 6. ἠκούσατε. (Matt. xxvi. 65.) 7. ἔγραψα. (Rom. xv. 15.) 8. ἔγραψεν. (Mark x. 5.) 9. ἐγράψατε. (1 Cor. vii. 1.) 10. λάμπει. (Matt. v. 15.)

V.

§ 7. Verbs in -ω, in the perfect, indicative, active.

πεπίστευκα, *I have believed,* or *put trust in.* (2 Tim. i. 12.)
πεπίστευκας, *thou hast believed.* (John xx. 29.)
πεπίστευκεν, *he has believed.* (John iii. 18.)
ἡμεῖς πεπιστεύκαμεν, *we have believed.* (John vi. 69.)
ὑμεῖς πεπιστεύκατε, *you have believed.* (John xvi. 27.)
τετηρήκασι(ν), *they have kept.* (John xvii. 6.)

Rem. a. The termination of the third person plural is sometimes αν instead of ασι(ν).

Rem. b. In the perfect and pluperfect tenses, whenever the root begins with a consonant (other than ρ, ζ, ξ, ψ) followed by a vowel or a liquid, a special kind of augment called the *reduplication* is generally prefixed to the root. This consists of the first letter of the verb (or, if this is a rough mute, its corresponding smooth) followed by ε. In other cases, these tenses simply take the usual augment. There are one or two instances, though not in the T. R., of reduplication in verbs beginning with ρ.

§ 8. Nouns of the first declension, in the nominative singular.

ἡ δόξα καὶ ἡ σοφία καὶ ἡ τιμή, *glory and wisdom and honor.* (Rev. vii. 12.)

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* In the Vocabulary, the gender of nouns is indicated by the article placed after them.

Ἠλείας,* *Elias*, or *Elijah*. (Matt. xi. 14.)
Ἰούδας, *Judas*. (Mark xiv. 10.)
ὁ δεσπότης, *Master!* or *Lord!* (Rev. vi. 10.)

Rem. a. Greek nouns are classed together, according to similarity of inflection, into three *declensions*.

Rem. b. Nouns of the first declension are either masculine, ending in ας or ης, or feminine, ending in α or η.

Rem. c. In the N. T., nouns in ας of the first declension are, with one or two exceptions, proper names.

Rem. d. Abstract nouns and nominatives used in address often take the article, which must, of course, be omitted in translation.

TRANSLATE

1. τετήρηκα. (John xv. 10.) 2. λαλήσω. (John xiv. 30.) 3. λελάληκα. (John xiv. 25.) 4. ἐλάλησα. (2 Cor. iv. 13.) 5. καὶ ἐβασίλευσαν. (Rev. xx. 4.) 6. δεδουλεύκαμεν. (John viii. 33.) 7. ἐδούλευσεν. (Phil. ii. 22.) 8. ἐδουλεύσατε. (Gal. iv. 8.) 9. ἐβασίλευσας. (Rev. xi. 17.) 10. Ἡσαΐας ὁ προφήτης. (John i. 23.)

VI.

§ 9. Verbs in -ω, in the pluperfect, indicative, active.

ᾔδειν,† *I knew*. (John i. 31.)
ᾔδεις,† *thou knewest*. (Matt. xxv. 26.)
ὃς περιπεπατήκει, *who had walked*. (Acts xiv. 8.)‡
[ἐβεβουλεύκειμεν, *we had advised*.]
ᾔδειτε;† *knew ye?* (Luke ii. 49.)
πεπιστεύκεισαν, *they had believed*. (Acts xiv. 23.)

Rem. a. The augment of a verb is seldom and the reduplication never affected by prefixing a preposition to the verb.

Rem. b. In classical Greek, the pluperfect tense usually takes, if possible, the syllabic augment in addition to the reduplication; but in

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* In the T. R. Ἠλίας.

† From the irregular verb εἴδω, whose pluperfect has the force of an imperfect. See § 46, *Rem. b*.

‡ Tisch. reads περιεπάτησεν.

N. T. Greek this is rare. In Acts xiv. 8, the Elzevir text reads *περιεπεπατήκει*.

Rem. c. Verbs whose roots end in a smooth or middle labial or palatal (see p. 3, **4**, *Rem. a*) have the *rough breathing* instead of *κ* for the tense characteristic of the perfect and pluperfect tenses, the consonant combining with the breathing to form the corresponding rough mute.

§ 10. **Nouns of the first declension, in the genitive singular, with and without the article.**

τῆς δόξης, of glory. (Acts vii. 2.)
σοφίας, of wisdom. (Acts. vi. 3.)
τιμῆς, of honor. (1 Tim. v. 17.)
Ἠλείου, of Elias. (Luke iv. 25.) *
Ἰούδα, of Judas. (Mark vi. 3.)
τοῦ προφήτου, of the prophet. (Luke iii. 4.)

Rem. a. In translating the genitive case, we are frequently obliged to supply certain prepositions, particularly *of*. This circumlocution may often be avoided by the use of the possessive case, to which the genitive in many respects corresponds.

Rem. b. Nouns of the first declension ending in a vowel commonly have their genitive in *-ης*; but those in *-α* pure (*i. e.* *-α* preceded by a vowel), and usually those in *-ρα*, retain the *α* throughout the singular number. So also does *μνᾶ*, contracted from *μνάα*.

Rem. c. Nouns of the first declension in *-ας* not pure form the genitive in *-α*. Some proper names in *-ης* have their genitive in *-η*, but these were not originally Greek words.

Rem. d. Contrary to the rule (*Rem. b*) *Μάρθα* has for its genitive *Μάρθας*, and, in some of the best MSS., the genitive of *Λύδδα* is *Λύδδας*; but these nouns are from the Hebrew. See § 43.

TRANSLATE

1. *ἐβασίλευσεν ἡ ἁμαρτία.* (Rom. v. 21.) 2. *ἡ ἀγάπη οὐδέποτε ἐκπίπτει.* (1 Cor. xiii. 8.) 3. *Ἡσαΐας λέγει.* (Rom. xv. 12.) 4. *ἤκουσεν Ἡρώδης ὁ τετράρχης.* (Matt. xiv. 1.) 5. *τῆς ἁμαρτίας.* (John viii. 34.) 6. *τῆς ἀγάπης.* (2 Cor. xiii. 11.) 7. *Ἡρώδου τοῦ τετράρχου.* (Acts xiii. 1.) 8. *γῆ Ἰούδα.*† (Matt. ii. 6.) 9. *ὁ πατὴρ τῆς δόξης.* (Eph. i. 17.) 10. *μετὰ δόξης.* (2 Tim. ii. 10.)

* In Luke i. 17 (the only other passage where this word is found in the gen.), Tisch. reads *Ἠλεία*.

† See Vocabulary.

VII.

§ 11. Verbs in -ω, in the present, subjunctive, active.

τί λέγω; *what shall I say?* or, *why should I say?* (Heb. xi. 32.)
ἐὰν * προσφέρῃς, *if thou bringest.* (Matt. v. 23.)
ὃς ἂν * πιστεύῃ, *whoever shall believe.* (Mark xi. 23.)
ἵνα λέγωμεν, *that we say,* or, *to say.* (2 Cor. ix. 4.)
κἂν * πιστεύητε, *even if,* or *though, you believe.* (John x. 38.) †
ὅταν * λέγωσιν, *when they say, are saying,* or *shall say.* (1 Thess. v. 3.)

Rem. a. Actions and states expressed in the subjunctive mode are simply *conceived* of as *possible*, not affirmed to be real.

Rem. b. In some respects, this mode corresponds to the English potential and subjunctive modes; yet it must very often be translated by the indicative, infinitive, or imperative.

Rem. c. In the various tenses of the subjunctive mode, the element of *time* is subordinate to that of *manner*, and, in dependent sentences, is determined by the time of the leading verb. Cf. § 1, *Rem. a.*

§ 12. Nouns of the first declension, in the dative singular, with and without the article.

δόξῃ καὶ τιμῇ, *with glory and honor.* (Heb. ii. 7.)
ἐν τῇ σοφίᾳ, *in wisdom.* (Luke ii. 52.)
Ἠλείᾳ, *for Elias.* (Matt. xvii. 4.)
Ἰούδᾳ, *to Judas.* (John xiii. 26.)
τῷ δεσπότῃ, *to,* or *for, the master.* (2 Tim. ii. 21.)

Rem. a. In translating the dative case, we must often supply prepositions, particularly *to, for,* and *with.*

Rem. b. In some MSS. Ἰωάννει is found, instead of Ἰωάννῃ, as the dative of Ἰωάννης.

TRANSLATE

1. ἐβασιλεύσατε. (1 Cor. iv. 8.) 2. ἵνα μὴ λέγω. (Phil. 19.) 3. ὅταν λέγῃ τις.[1] (1 Cor. iii. 4.) 4. ἵνα λέγητε. (1 Cor. i. 10.) 5. ἔχωμεν.[2] (Heb. xii. 28.) 6. λατρεύωμεν.[3] (Heb. xii. 28.) 7. ἐὰν ἔχητε. (Matt.

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* See Vocabulary.

† Tisch. reads πιστεύετε.

xvii. 20.) 8. ὃς ἂν μὴ ἔχῃ. (Luke viii. 18.) 9. ἵνα ἔχητε. (John v. 40.) 10. ἵνα ἔχωσιν. (John x. 10.)

[1] Notice the difference in accent and position between τίς interrogative and τις indefinite. The latter never stands at the beginning of a sentence.

[2] The first person of the subjunctive is often used in exhortations.

[3] The context shows that this should be translated by the potential mode, using the auxiliary *may*.

VIII.

§13. A verb in -ω, in the aorist, subjunctive, active.

ἵνα πιστεύσω, *that I may believe.* (John ix. 36.)
ἐὰν πιστεύσῃς, *if thou believest.* (John xi. 40.)
ἵνα πιστεύσῃ, *that [it] may believe.* (John xvii. 21.)
ἵνα πιστεύσωμεν, *that we may believe.* (Mark xv. 32.)
μὴ πιστεύσητε, *believe not.* (Matt. xxiv. 23.)
ἵνα πιστεύσωσιν, *that they might believe.* (John xi. 42.)

Rem. On the aorist subjunctive, see §5, *Rem. a*, and §11, *Rem. a, b, c.*

§14. Nouns of the first declension, in the accusative singular, with and without the article.

δόξαν καὶ τιμήν, *glory and honor.* (Rev. iv. 9.)
τὴν σοφίαν, *the wisdom.* (Luke xi. 31.)
Ἠλείαν, *Elias.* (Matt. xvi. 14.)
Ἰούδαν, *Judas.* (Mark iii. 19.)
τὸν δεσπότην, *the master.* (Jude 4.)

Rem. The Greek accusative case does not differ essentially in its uses from the English objective.

§15. Nouns of the first declension, in the vocative singular.

Ἰούδα, *Judas!* (Luke xxii. 48.)
δέσποτα, *Master!* or *Lord!* (Luke ii. 29.)

Rem. The vocative case is used in exclamation and address. In the plural number, and sometimes in the singular, the nominative form is used for the vocative.

TRANSLATE

1. οὐ μὴ πιστεύσητε.[1] (Luke xxii. 67.) 2. ἵνα πιστεύσητε. (John xi. 15.) 3. ἐὰν γὰρ μὴ πιστεύσητε. (John viii. 24.) 4. μεμίσηκεν. (John xv. 18.) 5. μεμισήκασιν. (John xv. 24.) 6. δόξαν οὐ λαμβάνω.

(John v. 41.) 7. καὶ οὐ λαμβάνετε. (John v. 43.) 8. ἀπὸ δόξης εἰς δόξαν. (2 Cor. iii. 18.) 9. Ἰησοῦς* ἐμαρτύρησεν ὅτι προφήτης τιμὴν οὐκ ἔχει. (John iv. 44.) 10. ἐκ τῆς φυλῆς Ἰούδα. (Rev. v. 5.)

[1] The context calls for the auxiliary *will* or *would*.

IX.

§ 16. Verbs in -ω, in the present, optative, active.

[βουλεύοιμι, *I might advise.*]
[βουλεύοις, *thou mightest advise.*]
πρὶν ἔχοι, *before he has.* (Acts xxv. 16.)
[βουλεύοιμεν, *we might advise.*]
εἰ πάσχοιτε, *if you suffer.* (1 Peter iii. 14.)
εἰ ἔχοιεν, *if they had.* (Acts xxiv. 19.)

Rem. a. The fundamental idea of the optative mode does not differ from that of the subjunctive; but the conceptions of the former are *more subjective*, looking less to outward realization than those of the latter.

Rem. b. In the optative as in the subjunctive mode, *tense* distinctions have comparatively little to do with the indication of *time*, which, in dependent sentences, is determined by the leading verb.

Rem. c. This mode is rarely used by the N. T. writers.

§ 17. Nouns of the first declension, in the plural number, with the article.

N. αἱ ἁμαρτίαι, *the sins.* (Matt. ix. 2.)
G. τῶν ἁμαρτιῶν, *of our sins.* (Col. i. 14.)
D. ταῖς ἁμαρτίαις, *to our sins.* (1 Peter ii. 24.)
A. τὰς ἁμαρτίας, *the sins.* (Heb. ii. 17.)

N. οἱ προφῆται, *the prophets.* (Matt. vii. 12.)
G. τῶν προφητῶν, *of the prophets.* (Matt. xvi. 14.)
D. τοῖς προφήταις, *to the prophets.* (Luke vi. 23.)
A. τοὺς προφήτας, *the prophets.* (Matt. v. 17.)

Rem. The article often has the force of a possessive pronoun, whose person and number must be determined from the context.

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* The T. R. reads ὁ Ἰησοῦς. It is not uncommon for proper names to take the article.

TRANSLATE

1. ἀπὸ τῆς Γαλιλαίας εἰς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην. (Matt. iii. 13.) 2. ἐγὼ χρείαν ἔχω. (Matt. iii. 14.) 3. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας. (Matt. iv. 18.) 4. εἰς τὴν θάλασσαν. (Matt. iv. 18.) 5. οὕτως γὰρ ἐδίωξαν τοὺς προφήτας. (Matt. v. 12.) 6. ὃς ἂν φονεύσῃ. (Matt. v. 21.) 7. χρείαν ἔχετε. (Matt. vi. 8.) 8. ὅταν νηστεύητε. (Matt. vi. 16.) 9. ἐπὶ τῆς γῆς. (Matt. vi. 19.) 10. κλέπται διορύσσουσιν καὶ κλέπτουσιν. (Matt. vi. 19.)

X.

§ 18. Verbs in -ω, in the aorist, optative, active.

[βουλεύσαιμι, *I might advise.*]
[βουλεύσαις, *thou mightest advise.*]
περισσεύσαι, *may* [*he*] *cause to abound.* (1 Thess. iii. 12.)
[βουλεύσαιμεν, *we might advise.*]
[βουλεύσαιτε, *you might advise.*]
τί ἂν ποιήσειαν, or -αιεν, *what they should do.* (Luke vi. 11.)

Rem. On the aorist optative, see § 5, *Rem. a*, and § 16, *Rem. a, b.*

§19. Nouns of the second declension, with the article.

Singular.

N.	ὁ [ἡ] ἄνθρωπος.* (Matt. xii. 35.)	τὸ ἔργον. (Rom. xi. 6.)
G.	τοῦ [τῆς] ἀνθρώπου. (Matt. viii. 20.)	τοῦ ἔργου. (1 Thess. i. 3.)
D.	τῷ [τῇ] ἀνθρώπῳ. (Matt. xviii. 7.)	τῷ ἔργῳ. (1 Cor. xv. 58.)
A.	τὸν [τὴν] ἄνθρωπον. (Matt. xv. 11.)	τὸ ἔργον. (Mark xiii. 34.)
V.	ἄνθρωπε. (Rom. ii. 1.)	

Plural.

N.	οἱ [αἱ] ἄνθρωποι. (Luke vi. 26.)	τὰ ἔργα. (John iii. 19.)
G.	τῶν ἀνθρώπων. (Matt. v. 13.)	τῶν ἔργων. (Heb. iv. 3.)
D.	τοῖς [ταῖς] ἀνθρώποις. (Matt. vi. 5.)	τοῖς ἔργοις. (John x. 38.)
A.	τοὺς [τὰς] ἀνθρώπους. (Luke vii. 31.)	τὰ ἔργα. (Matt. v. 16.)

Rem. a. Nouns of the second declension end regularly in ος and ον, exceptionally in ως. Those in -ον are of the neuter gender; the rest are either masculine, feminine, or common.

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* Ἄνθρωπος is of the com. gender, though found in the N. T. with the masc. article only.

Rem. b. The oblique cases of those in *-ως* all end in *ω* [the D. in *ῳ*], the A. having also a form in *-ων*. The A. *ἀνώγεον* (T. R. Mark xiv. 15, Luke xxii. 12) has, in classical Greek, nominatives in *ων* and *ως*.

Rem. c. In John xix. 36, *ὀστοῦν* is a contraction from *ὀστέον*.

Rem. d. From *νόος* has arisen, by contraction, *νοῦς* (1 Cor. xiv. 14), which, however, is inflected after the analogy of the third declension, thus: G. *νοός* (Rom. vii. 23), D. *νοΐ* (Rom. xiv. 5), A. *νοῦν* (Luke xxiv. 45). The forms *πλοός* (Acts xxvii. 9) and *πλοῦν* (Acts xxi. 7) also point to a nominative *πλοῦς* = *πλόος*.

Rem. e. In neuters, whether of the second or third declension, the accusative is always like the nominative and in the plural ends in *α*.

XI.

TRANSLATE

1. *ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου*[1] *ἐπὶ τῆς γῆς.* (Matt. ix. 6.) 2. *ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.* (Matt. viii. 20.) 3. *καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος*[2] *καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.* (Matt. xi. 19.) 4. *λέγει τῷ ἀνθρώπῳ.* (Matt. xii. 13.) 5. *οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,*[3] *ἀλλ'*[4] *ἐπ'*[4] *ἀληθείας*[5] *τὴν ὁδὸν τοῦ θεοῦ*[6] *διδάσκεις.* (Mark xii. 14.) 6. *τὰ ἔργα τοῦ θεοῦ.* (John vi. 28.) 7. *τὰ μνημεῖα τῶν προφητῶν.* (Luke xi. 47.) 8. *ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.* (Luke xvii. 26.) 9. *ἡ βασιλεία τοῦ θεοῦ.* (Luke xvii. 21.) 10. *ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.* (John i. 52.)

[1] Nouns used in their widest comprehension, or in a generic sense, may take the article.

[2] In translating the words *ἄνθρωπος φάγος*, we may either insert a relative phrase, thus: *a man* [*who is*] *a glutton*, or we may drop the word *man* and say simply *a glutton*.

[3] *ἀνθρώπων* may be translated either *of men* or *men's*; but if the former rendering is used, an article must be supplied with *πρόσωπον*.

[4] Final short vowels, except *ὐ*, may be *elided*, when the next word begins with a vowel. This *elision* is indicated by an apostrophe in the place of the vowel.

[5] In connection with *ἀληθείας* we cannot translate *ἐπί* literally, but we may render the two words by the equivalent adverb *truly*, or the phrase *of a truth*.

[6] To distinguish Jehovah from the heathen deities, he was called *ὁ θεός*, THE *god*, and sometimes *ὁ θεὸς τῶν θεῶν*, *the god of the gods*, or *the supreme god*. See Ps. cxxxvi. 2 (in the Septuagint cxxxv. 2).

XII.

§ 20. Verbs in -ω, in the present, imperative, active.

πίστευε, *believe (thou).* (Mark v. 36.)
βασιλευέτω, *let [it] reign.* (Rom. vi. 12.)
πιστεύετε, *believe (ye).* (Mark i. 15.)
δουλευέτωσαν, *let them serve.* (1 Tim. vi. 2.)

Rem. *General* precepts commonly take the form of the *present* imperative, while *particular* commands are put in the *aorist* (imperative or subjunctive), in accordance with the usual distinction between these tenses. There is no distinction in point of time between the present and the aorist imperative.

§ 21. The third declension of nouns.

Rem. a. To the third declension belong all nouns which have one more syllable in the genitive than in the nominative. They are of all genders and have a great variety of endings.

Rem. b. The true stem, in nouns of this declension, is usually to be sought in the genitive case, having undergone some euphonic change in the nominative.

§ 22. Nouns of the third declension with the genitive ending ατος.

	Singular.	*Plural.*
N.	βρῶμα. (John iv. 34.)	βρώματα. (1 Cor. vi. 13.)
G.	βρώματος. (Rom. xiv. 20.)	βρωμάτων. (1 Tim. iv. 3.)
D.	βρώματι. (Rom. xiv. 15.)	βρώμασι(ν.) (1 Cor. vi. 13.)
A.	βρῶμα. (Rom. xiv. 15.)	βρώματα. (Matt. xiv. 15.)

Rem. a. All nouns belonging here are neuter.

Rem. b. They end either in α, αρ (only φρέαρ), ας, υ (only γόνυ), or ωρ (only ὕδωρ).

Rem. c. In Rom. xiv. 21 and 1 Cor. viii. 13, we find the acc. pl. of κρέας contracted, by syncope, to κρέα.

Rem. d. As the dat. of γῆρας, we find, in Luke i. 36, the syncopated form γήρᾳ (T. R.) or γήρει (Tisch.).

Rem. e. The linguals, τ, δ, θ, ζ, are always dropped before σ, κ, γ, χ. Hence βρώμασιν for βρώματσιν.

Rem. f. In the dative plural, the final *ν* is often dropped before a consonant.

TRANSLATE

1. μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.) 2. καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου. (Rev. ix. 2.) 3. θησαυρίζετε θησαυροὺς ἐν οὐρανῷ. (Matt. vi. 20.) 4. ἐν τοῖς ὕδασιν. (Matt. viii. 32.) 5. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. (Matt. iii. 17.) 6. ὑπὸ τοῦ πνεύματος. (Matt. iv. 1.) 7. παραβολὴν ἐλάλησεν. (Matt. xiii. 33.) 8. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. (Luke xxi. 25.) 9. ἐν ταῖς ἡμέραις Ἡρῴδου. (Luke i. 5.) 10. ἐν πνεύματι καὶ ἀληθείᾳ. (John iv. 24.)

XIII.

§23. Verbs in -ω, in the aorist, imperative, active.

πίστευσον, *believe (thou)*. (Acts. xvi. 31.)
ἀκουσάτω, *let him hear*. (Rev. xiii. 9.)
πιστεύσατε, *believe (ye)*. (John x. 38.)*
γαμησάτωσαν, *let them marry*. (1 Cor. vii. 9.)

Rem. See §20, *Rem.*

§24. Nouns of the third declension with the genitive endings δος and θος.

	Singular.	*Plural.*
N.	ἐλπίς. (Acts xvi. 19.)	πόδες. (Acts v. 9.)
G.	ἐλπίδος. (Acts xxiii. 6.)	ποδῶν. (Matt. v. 35.)
D.	ἐλπίδι. (Acts ii. 26.)	ποσί(ν). (Matt. vii. 6.)
A.	ἐλπίδα. (Acts xxiv. 15.)	πόδας. (Matt. xv. 30.

Rem. a. The nouns belonging here are those in -αις G. -αιδος (only ὁ ἡ παῖς), -ας G. -αδος, -εις G. -ειδος, -ις G. -ιδος, -ους G. -οδος (only ὁ πούς), -υς G. -υδος, and -ις G. -ιθος (only ὁ ἡ ὄρνις). They are all feminine excepting παῖς, πούς, and ὄρνις.

Rem b. In Rev. xx. 1, some MSS. have κλεῖν, instead of κλεῖδα, as the acc. sing. of κλείς. In one or two instances we find the acc. pl. κλεῖδας syncopated into κλεῖς.

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* Tisch. reads πιστεύετε.

Rem. c. In the N. T., the acc. sing. of ἔρις is only ἔριν (Phil. i. 15). Besides the regular nom. pl. ἔριδες, the syncopated form ἔρεις occurs in some texts, and the same form is used for the acc. pl. in Titus iii. 9.

§ 25. Nouns of the third declension with the genitive endings ητος, ιτος, and ωτος.

Rem. a. The corresponding nom. endings are ης, ι or ις, and ως.

Rem. b. Of the nouns belonging here, φῶς and μέλι are neuter and inflected like βρῶμα (§ 22) : the rest are masculine (excepting χάρις, ἐσθής and abstracts in -οτης and -υτης), and are inflected like the examples in § 24.

Rem. c. We may also place here the neuter noun οὖς (G. ὠτός), which in the Doric dialect had the form ὦς.

Rem. d. The acc. sing. of χάρις is much oftener χάριν than χάριτα.

TRANSLATE

1. ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.) 2. ἀκουσάτωσαν. (Luke xvi. 29.) 3. περὶ Ἡρωδιάδος. (Luke iii. 19.) 4. ὁ θεὸς τῆς ἐλπίδος. (Rom. xv. 13.) 5. πόδας ἔνιψεν. (1 Tim. v. 10.) 6. ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. (Rev. ix. 1.) 7. ἔχω τὰς κλεῖς. (Rev. i. 18.) 8. μανθανέτωσαν. (Titus iii. 14.) 9. ἀδελφέ. (Phil. 20.) 10. εἰς τὴν Ἑλλάδα. (Acts xx. 2.)

XIV.

§ 26. Verbs in -ω, in the infinitive, active.

Present. πιστεύειν, *to believe.* (1 Tim. i. 16.)
Aorist. πιστεύσαι, *to believe.* (John v. 44.)
Perfect. πεποιηκέναι, *to have done.* (John xii. 18.)

Rem. a. The *modal* distinction noticed in § 1, *Rem. a*, and § 5, *Rem. a*, between the present and aorist tenses, must be borne in mind with regard to the infinitive forms. In these tenses, the distinction of *time*, which is found in the indicative mode, ordinarily disappears in the infinitive.

Rem. b. When the time element is retained, the present infinitive may often be translated by the present indicative, and the aorist by the imperfect or pluperfect indicative preceded by *that*.

Rem. c. The perfect is equivalent sometimes to the perfect and sometimes to the pluperfect indicative preceded by *that*. Thus, in John xii. 18, the Greek idiom, *heard him to have done*, becomes, in good English, *heard that he had done*.

§ 27. **Nouns of the third declension with the genitive endings κος, γος, χος, κτος, πος, βος.**

Rem. a. The first four endings belong to nouns in -ξ, the last two to nouns in -ψ.

Rem. b. Two anomalous nouns may be placed here, γυνή (G. γυναικός V. γύναι) and γάλα (G. γάλακτος).

Rem. c. These nouns are all either masculine or feminine (with the exception of τὸ γάλα), and are inflected like the examples in § 24.

Rem. d. In ἀλώπηξ (G. ἀλώπεκος), ε is lengthened to η only in the nominative singular.

TRANSLATE

1. τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας. (Luke xii. 45.) 2. νίπτειν τοὺς πόδας τῶν μαθητῶν. (John xiii. 5.) 3. τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; (1 Cor. ix. 7.) 4. χωρὶς γυναικῶν καὶ παιδίων. (Matt. xiv. 21.) 5. πρὸς γυναῖκα χήραν. (Luke iv. 26.) 6. μνημονεύετε[1] τῆς γυναικὸς Λώτ.[2] (Luke xvii. 32.) 7. τῇ γυναικὶ ἔλεγον.[3] (John iv. 42.) 8. γύναι, τί κλαίεις; (John xx. 13.) 9. γυνὴ ὀνόματι[4] Λυδία. (Acts xvi. 14.) 10. ἐδίωξεν τὴν γυναῖκα. (Rev. xii. 13.)

[1] See § 82, VI.
[2] See § 43.
[3] Plural number.
[4] "*by name.*" See § 82, XVI.

XV.

§ 28. **Active participles of verbs in -ω, in the nominative, singular, masculine.**

Present. πιστεύων, *believing.* (Acts xxiv. 14.)
Future. κακώσων, *about to harm.* (1 Peter iii. 13.)
Aorist. πιστεύσας, *having believed.* (Mark xvi. 16.)*
Perfect. πεπιστευκώς, *having believed.* (Acts xvi. 34.)

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* Mark xvi. 9–20 is not considered genuine by Tischendorf.

Rem. a. Participles have masc., fem. and neut. endings, and are inflected like nouns and adjectives. See § 61.

Rem. b. Although the aorist and perfect participles sometimes require the same translation, yet they are not identical in force, since the former describes an action as having occurred previously to, the latter as already completed at, the time of some other event.

§ 29. **Nouns of the third declension with the genitive ending ντος.**

	Singular.	*Plural.*
N.	ἄρχων. (Matt. ix. 18.)	ἄρχοντες. (Matt. xx. 25.)
G.	ἄρχοντος. (Matt. ix. 23.)	ἀρχόντων. (Luke xiv. 1.)
D.	ἄρχοντι. (Matt. ix. 34.)	ἄρχουσι(ν). (Acts xiv. 5.)
A.	ἄρχοντα. (Matt. xii. 58.)	ἄρχοντας. (Luke xxiii. 13.)

Rem. a. The nouns belonging here are those in -ας G. -αντος, -ης G. -εντος (only three proper names derived from the Latin), -ους G. -οντος (only ὀδούς), and -ων G. -οντος, all which are masculine.*

Rem. b. ν is often dropped before σ, and if a following lingual has also been dropped (see § 22, *Rem. e*) the preceding vowel is generally lengthened. Thus we find ἄρχουσιν and not ἄρχοντσιν.

TRANSLATE

1. ἐλπίδα ἔχων. (Acts. xxiv. 15.) 2. εἰς τὴν οἰκίαν τοῦ ἄρχοντος. (Matt. ix. 23.) 3. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. (Matt. v. 38.) 4. ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. (Matt. viii. 12.) 5. ἔβρυχον τοὺς ὀδόντας. (Acts vii. 54.) 6. ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου. (Rev. xxii. 8.) 7. ἀκουέτω. (Matt. xiii. 9.) 8. οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. (Mark. xiv. 36.) 9. μὴ οὖν βασιλευέτω ἡ ἁμαρτία. (Rom. vi. 12.) 10. λῦσαι τὸν ἱμάντα. (Mark. i. 7.)

XVI.

§ 30. **Verbs in -ω, in the present, indicative, passive (and middle).**

τί διώκομαι; *why am I persecuted?* (Gal. v. 11.)
σὺ ἐπονομάζῃ, *thou art named,* or *called.* (Rom. ii. 17.)

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* As the G. of Σολομών, the T. R. has Σολομῶντος, but Tisch. usually Σολομῶνος.

πιστεύεται, *it is believed*, or, *man believes*. (Rom. x. 10.)
ἡμεῖς ἀνακρινόμεθα, *we are examined*. (Acts iv. 9.)
ἄγεσθε, *you are led*. (Gal. v. 18.)
ἄγονται, [*they*] *are led*. (Rom. viii. 14.)

Rem. a. The *middle* voice does not differ, in its forms, from the *passive*, except in the future and aorist tenses. In force, it is either reflexive, or denotes that the agent does something or causes something to be done for himself. Sometimes it seems to be simply equivalent to the active voice. For examples, see §§ 36 and 41.

Rem. b. If, in combining prepositions and verbs, two vowels come together, the preposition (unless it be περί or πρό) loses its final vowel. Thus we find ἐπονομάζῃ and not ἐπιονομάζῃ.

Rem. c. In the second pers. sing. the termination ει is sometimes found.

§ 31. **Nouns of the third declension with the genitive ending εως.**

	Singular.	*Plural.*
N.	βασιλεύς. (Matt. xiv. 9.)	βασιλεῖς. (Matt. xvii. 25.)
G.	βασιλέως. (Matt. ii. 1.)	βασιλέων. (Matt. xi. 8.)
D.	βασιλεῖ. (Matt. xviii. 23.)	βασιλεῦσι(ν). (Rev. x. 11.)
A.	βασιλέα. (Matt. i. 6.)	βασιλεῖς. (Luke xxi. 12.)
V.	βασιλεῦ. (Acts xxv. 26.)	

Rem. a. Nouns with the genitive ending εως have as nominative endings αυς (only ναύς), ευς, ης (only Μωσῆς), ι (only σίναπι), ις, υς (only πῆχυς).

Rem. b. Those in -ευς and -ης are masculine, those in -ι neuter, and the rest (almost without exception) feminine.

Rem. c. Those in -αυς, -ις and -υς form the accusative in ν. Thus from ναύς we have the accusative ναῦν (Acts xxvii. 41), from πίστις the A. πίστιν (Matt. xvii. 20), from πῆχυς the A. πῆχυν (Matt. vi. 27).

Rem. d. Μωσῆς (in most modern editions Μωυσῆς) has a D. in -ῆ and an A. in -ῆν, besides the regular forms.

Rem. e. In the printed editions, πήχεων is contracted to πηχῶν; but some of the MSS. have the uncontracted form.

TRANSLATE

1. λεπροὶ καθαρίζονται. (Matt. xi. 5.) 2. ἐν τοῖς οἴκοις τῶν βασιλέων. (Matt. xi. 8.) 3. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; (Acts xxvi. 27.) 4. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης. (Mark vi. 14.)

5. ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας. (Luke i. 5.) 6. ὁ ἄρχων τῶν βασιλέων τῆς γῆς. (Rev. i. 5.) 7. ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου. (Rev. xvi. 13.) 8. ἐγὼ βρῶσιν ἔχω. (John iv. 32.) 9. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως. (Matt. xvii. 20.) 10. διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. (Acts. xiii. 8.)

XVII.

§ 32. **Verbs in -ω, in the imperfect, indicative, passive (and middle).**

ἐνεκοπτόμην, *I was hindered.* (Rom. xv. 22.)
ἤρχου, *thou wast coming.* (Acts ix. 17.)
ἤγετο, *he was led.* (Luke iv. 1.)
κατειχόμεθα, *we were held,* or *bound.* (Rom. vii. 6.)
ἤγεσθε, *you were led.* (1 Cor. xii. 2.)
ἤγοντο, [*they*] *were led.* (Luke xxiii. 32.)

Rem. a. Whenever ν comes before a palatal, it is changed into γ. Thus in Acts xxiv. 4 we find ἐγκόπτω instead of ἐνκόπτω. The introduction of a vowel after the γ changes the consonant back to ν, as in ἐνεκοπτόμην.

§ 33. **Nouns of the third declension with the genitive ending ρος preceded by a vowel.**

	Singular.	*Plural.*
N.	χείρ. (Luke i. 66.)	χεῖρες. (Acts xx. 34.)
G.	χειρός. (Luke i. 71.)	χειρῶν. (Luke iv. 11.)
D.	χειρί. (Luke iii. 17.)	χερσί(ν). (Luke vi. 1.)
A.	χεῖρα. (Luke v. 13.)	χεῖρας. (Luke iv. 40.)

Rem. a. The nouns belonging here are those in -αρ G. -αρος, -ειρ G. -ειρος (only χείρ), -ηρ G. -ηρος, -ηρ G. -ερος, -υρ G. -υρος (only πῦρ), -υς G. -υρος (only μάρτυς), and -ωρ G. -ορος.

Rem. b. These nouns are all masculine, except ἡ χείρ and τὸ πῦρ.

Rem. c. The D. pl. of μάρτυς is μάρτυσιν. (Acts x. 41.)

TRANSLATE

1. ἐθεραπεύοντο. (Acts xxviii. 9.) 2. βάλλει ὕδωρ εἰς τὸν νιπτῆρα. (John xiii. 5.) 3. διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων. (Acts

viii. 18.) 4. διὰ χειρὸς Βαρνάβα καὶ Σαύλου. (Acts xi. 30.) 5. Παῦλος κατέσεισεν τῇ χειρὶ[1] τῷ λαῷ. (Acts xxi. 40.) 6. κατασείσας τὴν χεῖρα. (Acts xix. 33.) 7. πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. (Matt. xvii. 15.) 8. γλῶσσαι ὡσεὶ πυρός. (Acts ii. 3.) 9. εἰς τὴν λίμνην τοῦ πυρός. (Rev. xx. 10.) 10. κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος. (Eph. ii. 2.)

[1] See § 82, XIV.

XVIII.

§ 34. Verbs in -ω, in the future, indicative, passive.

σωθήσομαι,* *I shall be cured.* (Matt. ix. 21.)
σωθήσῃ, *thou shalt be saved.* (Acts xi. 14.)
σωθήσεται, *he will be kept safe.* (John x. 9.)
σωθησόμεθα, *we shall be saved.* (Rom. v. 9.)
ἀχθήσεσθε, *you will be led.* (Matt. x. 18.)
βασανισθήσονται, *they will be tormented.* (Rev. xx. 10.)

Rem. a. When two mutes come together, they must both be either smooth, middle, or rough, and the character of the second determines that of the first. Thus, in ἀχθήσεσθε, the rough tense-characteristic θ necessitates the change of the middle mute γ into its corresponding rough. See p. 3, 4, *Rem. c.*

Rem. b. When τ, δ, θ, or ζ comes before τ, δ, θ, ζ, or μ, the former consonant is usually changed into σ. Thus instead of βασανιζθήσονται we have βασανισθήσονται.

§ 35. Nouns of the third declension with the genitive ending ος preceded by a consonant.

	Singular.	*Plural.*
N.	πατήρ. (Matt. v. 48.)	πατέρες. (Luke vi. 23.)
G.	πατρός. (Matt. ii. 22.)	πατέρων. (Luke i. 17.)
D.	πατρί. (Matt. vi. 1.)	πατράσι(ν). (Acts. vii. 44.)
A.	πατέρα. (Matt. iv. 22.)	πατέρας. (Acts. vii. 19.)
V.	πάτερ. (Matt. vi. 9.)	

* The pres. act. of this verb is σώζω, but the fut. and aor. pass. are derived from a form without the ζ.

Rem. a. Five nouns (ἡ μήτηρ, ἡ θυγάτηρ, ἡ γαστήρ, ὁ πατήρ, ὁ ἀνήρ), which would regularly have the ending ερος in the G., drop the ε in the G. and D. sing. and D. pl. In the D. pl. they also insert α before the case ending.

Rem. b. In place of the omitted ε, ἀνήρ, for the sake of euphony, has δ.

TRANSLATE

1. ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. (Luke i. 17.) 2. ἐκάκωσεν τοὺς πατέρας. (Acts vii. 19.) 3. πατέρα ἔχομεν τὸν Ἀβραάμ. (Matt. iii. 9.) 4. πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. (Matt. xi. 25.) 5. ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. (Matt. xx. 20.) 6. μετὰ τῶν ἀνδρῶν. (Luke xi. 31.) 7. ἀνὴρ ὀνόματι[1] Ἰωσήφ. (Luke xxiii. 50.) 8. ἄνδρα οὐκ ἔχω. (John iv. 17.) 9. ἐκ τῶν θυγατέρων Ἀαρών. (Luke i. 5.) 10. ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω. (Mark ix. 24.)

[1] See § 82, XVI.

XIX.

§ 36. Verbs in -ω, in the future, indicative, middle.

ἐγὼ καυχήσομαι, *I will boast.* (2 Cor. xi. 18.)
ἀκούσῃ, *thou shalt hear.* (Acts xxv. 22.)
ζήσεται, [*he*] *shall*, or *will*, *live.* (John xi. 25.)
ἀκουσόμεθα, *we will hear.* (Acts xvii. 32.)
ἀκούσεσθε, *you shall hear.* (Acts iii. 22.)
ἀκούσονται, *they will hear.* (Acts xxi. 22.)

Rem. a. Those verbs which are not used in the active voice, but which, in their passive or middle forms, have an active signification, are called passive or middle *deponents.* Some verbs are deponent only in particular tenses.

Rem. b. In some MSS. and editions, ει is also found as an ending of the second pers. sing. in the fut. indic. middle.

§ 37. Nouns of the third declension with the genitive ending νος.

Rem. a. These nouns are inflected like χείρ (§ 33), but drop ν before -σιν in the D. plural, the preceding vowel remaining the same as in the genitive.

Rem. b. They have the endings *ην* G. *ηνος*, *ην* G. *ενος*, *ιν* G. *ινος* (only *ὠδίν*), *ις* G. *ινος* (only Σαλαμίς), *ων* G. *ωνος*, *ων* G. *ονος*.

Rem. c. *φρήν*, *ὠδίν*, Σαλαμίς, and *ἅλων* are fem., the rest masc.

TRANSLATE

1. *ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.* (Matt. xxv. 32.) 2. *ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ.* (Rev. x. 4.) 3. *ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.* (Matt. xx. 4.) 4. *τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;* (Mark xii. 9.) 5. *μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν;* (1 Cor. ix. 5.) 6. *τίς φυτεύει ἀμπελῶνα;* (1 Cor. ix. 7.) 7. *μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα.* (Rev. vii. 3.) 8. *ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν.* (Rev. i. 7.) 9. *καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης.* (Rev. xvi. 21.) 10. *βασιλεὺς βασιλέων καὶ κύριος κυρίων.* (Rev. xix. 16.)

XX.

§ 38. Verbs in -ω, in the aorist, indicative, passive.

ἐπιστεύθην ἐγώ, *I was intrusted with.* (1 Tim. i. 11.)
σὺ ἐγεννήθης, *thou wast born.* (John ix. 34.)
ἐπιστεύθη, [*it*] *was believed.* (2 Thess. i. 10.)
ἐσώθημεν, *we were saved.* (Rom. viii. 24.)
ἠγοράσθητε, *you were bought.* (1 Cor. vi. 20.)
ἐπιστεύθησαν, *they were intrusted with.* (Rom. iii. 2.)

Rem. Many verbs insert *σ* before *θ* in the aor. pass.

§ 39. Nouns of the third declension with the genitive ending *ους*.

	Singular.	*Plural.*
N.	*ὄρος.* (Luke iii. 5.)	*ὄρη.* (Rev. xvi. 20.)
G.	*ὄρους.* (Matt. v. 14.)	*ὀρέων.* (Rev. vi. 15.)
D.	*ὄρει.* (Matt. xvii. 20.)	*ὄρεσι(ν).* (Mark. v. 5.)
A.	*ὄρος.* (Matt. iv. 8.)	*ὄρη.* (Matt. xviii. 12.)

Rem. a. There belong here all neuters in *-ος*, the masculines Διοτρεφής and Ἑρμογένης (which, however, occur in the N. T. only in the nominative) and the feminines *αἰδώς* (found only in the genitive) and *πειθώ* (D. *πειθοῖ*, found as a various reading in 1 Cor. ii. 4). See § 47, *Rem. b.*

Rem. b. In the neuters, the ending ους has been contracted from εος, ει from εϊ, and η from εα. The G. pl. -εων is usually contracted to -ων, ὀρέων (Rev. vi. 15) and χειλέων (Heb. xiii. 15) being exceptions. The G. αἰδοῦς (1 Tim. ii. 9) = αἰδόος.

§40. Nouns of the third declension with the genitive ending οος.

Rem. Only ὁ ἡ βοῦς and ὁ χοῦς belong here. In the A. sing. they have βοῦν (Luke xiii. 15) and χοῦν (Mark vi. 11), the latter word being found in no other case. In the pl., the G. βοῶν (Luke xvi. 19) and the A. βόας (John ii. 14) occur.

TRANSLATE

1. ἀνήχθημεν. (Acts xxvii. 2.) 2. ἐβαρήθημεν. (2 Cor. i. 8.) 3. ἀναβαίνει εἰς τὸ ὄρος. (Mark iii. 13.) 4. ἐν τοῖς ὄρεσιν. (Mark v. 5.) 5. τότε ἄρξονται λέγειν τοῖς ὄρεσιν. (Luke xxiii. 30.) 6. ἡ φιλαδελφία μενέτω. (Heb. xiii. 1.) 7. διὰ τὸ μὴ ἔχειν[1] βάθος γῆς. (Matt. xiii. 5.) 8. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. (Matt. vi. 26.) 9. ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε. (Matt. x. 18.) 10. ὑμεῖς οὖν ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)

[1] The inf. with the neut. article is equivalent to a participial substantive.

XXI.

§41. Verbs in -ω, in the aorist, indicative, middle.

ἐνιψάμην, *I washed.* (John ix. 15.)
κατηρτίσω, *thou didst prepare.* (Matt. xxi. 16.)
ἐνίψατο, *he washed.* (John ix. 7.)
ἡμεῖς ἐδεξάμεθα, *we received.* (Acts xxviii. 21.)
ἠτήσασθε, *you asked.* (Acts iii. 14.)
ἠτήσαντο, *they asked.* (Acts xiii. 28.)

§42. Nouns of the third declension with the genitive ending υος.

Rem. a. These end, in the N., in υ and υς, and are inflected similarly to the examples in § 24, except that they have the termination ν in the accusative, instead of α. Cf. § 31, *Rem. c.*

Rem. b. Those in *-υ* are neuter, those in *-υς* feminine, with the following exceptions : ὁ *βότρυς*, ὁ *ἰχθύς*, ὁ *στάχυς*, and ὁ ἡ *ὗς*.

§ 43. Nouns borrowed from the Hebrew.

Rem. Many of these are indeclinable in their Greek form, some are inflected like the examples already given, and others have a peculiar declension. Ἰησοῦς has G. D. and V. Ἰησοῦ and A. Ἰησοῦν. Λευείς (or Λευΐς) has G. Λευεί (or Λευΐ) A. Λευείν (or Λευίν).

TRANSLATE

1. *ἀπήγξατο.* (Matt. xxvii. 5.) 2. *ᾐτήσατο τὸ σῶμα τοῦ* Ἰησοῦ. (Matt. xxvii. 58.) 3. *ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου.* (Matt. xxvii. 24.) 4. *ᾐτήσαντο βασιλέα.* (Acts xiii. 21.) 5. *τρύγησον τοὺς βότρυας.* (Rev. xiv. 18.) 6. *ἀπὸ τοῦ πλήθους τῶν ἰχθύων.* (John xxi. 6.) 7. *ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.* (Matt. xii. 1.) 8. *ἔρχονται πρὸς τὸν* Ἰησοῦν. (Mark v. 15.) 9. *ὁ Πέτρος λέγει τῷ* Ἰησοῦ. (Mark ix. 5.) 10. *ἕξεις θησαυρὸν ἐν οὐρανῷ.* (Mark x. 21.)

XXII.

§ 44. Verbs in -ω, in the perfect, indicative, passive (and middle).

πεπίστευμαι, I have been intrusted with. (1 Cor. ix. 17.)
ἀπολέλυσαι, thou hast been, or *art, freed from.* (Luke xiii. 12.)
σέσωσται, he has been cured. (Acts iv. 9.)
ἡμεῖς γεγεννήμεθα, we have been, or *were, born.* (John viii. 41.)
ὑμεῖς γεγένησθε, you have become.* (Acts vii. 52. T. R.)
κεκράτηνται, they are retained. (John xx. 23.)

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle and the verb *εἰσί*, the third person singular of *εἰμί, to be.*

Rem. b. Those verbs which insert *σ* before *θ* in the aor. pass. (see § 38) insert the same letter in the perf. pass. before such terminations as begin with *μ* or *τ*. On the reduplication in this tense see § 7.

Rem. c. The perfect tense, since it represents the *result* of a com-

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* From the irregular verb *γίνομαι.*

pleted action as *continuing in the present*, must often be rendered into English by the present tense. In rare cases it is best translated by the imperfect.

§ 45. The inflection of adjectives, particularly those in -ος, -η or -α, -ον and those in -ος, -ον.

Rem. a. A large number of adjectives have three forms, one for each gender. The feminine is always inflected like feminine nouns of the first declension (§§ 8, 10, 12, 14, 17): the masculine and neuter may be either of the second or third declension.

Rem. b. Adjectives of three terminations with the masculine in -ος have the feminine in -α, if the root ends in a vowel other than ο or in ρ.

Rem. c. Many adjectives make the masculine form do service for both the masculine and feminine genders. Some of these have also a neuter form, others not.

Rem. d. In the case of those adjectives with three forms which have the endings ος (masc.), η or α (fem.), ον (neut.), the masculine and neuter are inflected like ἄνθρωπος and ἔργον (§ 19). In the same manner are inflected those adjectives which have only the two endings ος (masc. and fem.) and ον (neut.).

Rem. e. A few adjectives have the terminations ους, η, ουν, which have arisen by contraction from regular forms. Cf. § 19, *Rem. c, d.*

Rem. f. ἵλεως (found only in Matt. xvi. 22 and Heb. viii. 12) is an Attic nominative for ἵλαος.

TRANSLATE

1. ἑτοιμάσατε τὴν ὁδὸν κυρίου. (Luke iii. 4.) 2. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. (Luke iv. 14.) 3. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. (Luke v. 21.) 4. λέλυσαι ἀπὸ γυναικός; (1 Cor. vii. 27.) 5. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ.* (1 Cor. vii. 14.) 6. πεπίστευμαι τὸ εὐαγγέλιον. (Gal. ii. 7.) 7. δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ. (1 Thess. ii. 4.) 8. καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί. (Rev. xii. 17.) 9. ἐδίωξεν τὴν γυναῖκα. (Rev. xii. 13.) 10. τίς[1] ὅμοιος τῷ θηρίῳ; (Rev. xiii. 4.)

[1] Supply in translation the verb "is."

* The T. R. has ἄνδρι.

XXIII.

§46. Verbs in -ω, in the pluperfect, indicative, passive (and middle).

[ἐβεβουλεύμην, *I had deliberated.*]
[ἐβεβούλευσο, *thou hadst deliberated.*]
τεθεμελίωτο, *it had been founded.* (Matt. vii. 25.)*
[ἐβεβουλεύμεθα, *we had deliberated.*]
[ἐβεβούλευσθε, *you had deliberated.*]
[ἐβεβούλευντο, *they had deliberated.*]

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle with the verb ἦσαν, the imperfect of εἰμί, *to be.*

Rem. b. As the perfect must often be translated by the present, so the pluperfect sometimes has the force of the English imperfect.

§47. Adjectives in -ης, -ες.

Rem. a. Next in number to the adjectives in -ος, -η or -α, -ον, and -ος, -ον, are those in -ης (masc. and fem.), -ες (neut.). About sixty of these are found in the New Testament.

Rem. b. Adjectives with these endings are inflected like nouns of the third declension with the G. ending ους (§ 39), the masculine and feminine having the A. sing. in -η, the pl. N. in -εις, G. -ων, D. -εσι, A. -εις.

§48. Adjectives in -ων, -ον.

Rem. a. There are several adjectives with these endings, the majority of them anomalous comparatives (§ 57, *Rem. e, f*).

Rem. b. They are inflected like nouns of the third declension with the G. ending νος (§ 37, *Rem. a, b*), except in so far as the neuter is subject to the rule in § 19, *Rem. e.*

Rem. c. The comparatives often contract -ονα into -ω, and -ονες and -ονας into -ους.

TRANSLATE

1. ὁ θεὸς ὁ ποιήσας[1] τὸν κόσμον. (Acts xvii. 24.) 2 διελέγετο δὲ ἐν τῇ συναγωγῇ. (Acts xviii. 4.) 3. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίσ-

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* See § 7, *Rem. b*, and § 9, *Rem. b.*

τευσεν τῷ κυρίῳ. (Acts xviii. 8.) 4. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν[1] καὶ τὸ ἔσωθεν[2] ἐποίησεν; (Luke xi. 40.) 5. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων. (2 Cor. xi. 19.) 6. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. (John ii. 10.) 7. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. (Rom. ix. 12.) 8. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἧσσον συνέρχεσθε. (1 Cor. xi. 17.) 9. μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ[3] ὧδε. (Matt. xii. 41.) 10. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.[4] (John v. 36.)

[1] A participle preceded by an article is generally best rendered by the indicative mode with a relative pronoun for its subject.

[2] An adverb preceded by an article has the force of a substantive.

[3] See § 82, XIII.

[4] 'than John,' *i. e.* 'than *that of* John.'

XXIV.

§ 49. Verbs in -ω, in the present, subjunctive, passive and middle.

ἐὰν προσεύχωμαι, *if I pray.* (1 Cor. xiv. 14.)
ὅταν προσεύχῃ, *whenever thou prayest.* (Matt. vi. 6.)
ἵνα δοξάζηται, *that [he] may be glorified.* (1 Pet. iv. 11.)
φερώμεθα, *let us press on.* (Heb. vi. 1.)
ὅταν προσεύχησθε, *whenever you pray.* (Luke xi. 2.)
ἵνα γίνωνται, *that [they] may be made.* (1 Cor. xvi. 2.)

§ 50. Adjectives in -υς, -εια, -υ.

Rem. These adjectives, which are few in number, have their G. masc. and neut. in -εος, sometimes contracted into -ους; otherwise they are inflected in these genders like nouns of the third declension in -ις, G. -εως (§ 31 and *Rem. c*). § 19, *Rem. e*, is to be borne in mind with regard to the N. and A. neut., the plural ending of which is -εα, sometimes contracted into -η.

§ 51. The adjective πᾶς.

Rem. The nominative forms are πᾶς, πᾶσα, πᾶν. πᾶς and πᾶν are inflected like nouns of the third declension with the G. in -αντος (§ 29), except in so far as πᾶν is subject to the rule in § 19, *Rem. e*, which assimilates it in declension to βρῶμα (§ 22).

TRANSLATE

1. ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον. (Acts viii. 26.) 2. ἐλπίδα ἔχων εἰς τὸν θεόν. (Acts xxiv. 15.) 3. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ* ἄνθρωπος. (Matt. iv. 4.) 4. ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (Matt. iv. 12.) 5. κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. (Matt. iv. 23.) 6. λάμπει πᾶσιν τοῖς[1] ἐν τῇ οἰκίᾳ. (Matt. v. 15.) 7. ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. (James i. 19.) 8. ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. (James i. 20.) 9. καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. (Matt. viii. 32.) 10. καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας. (Matt. ix. 35.)

[1] The article when standing without a substantive is equivalent to a demonstrative pronoun.

XXV.

§52. Verbs in -ω, in the aorist, subjunctive, passive.

ἵνα σωθῶ, *that I may be saved.* (Acts xvi. 30.)
ὅπως ἂν δικαιωθῇς, *that thou mayst be justified.* (Rom. iii. 4.)
ἵνα σωθῇ, *that she may be saved.* (Mark v. 23.)
ἵνα δικαιωθῶμεν, *that we might be justified.* (Gal. ii. 16.)
ἵνα ὑμεῖς σωθῆτε, *that you may be saved.* (John v. 34.)
ἵνα σωθῶσιν, *that they may be saved.* (Luke viii. 12.)

§53. The adjectives μέγας and πολύς.

Singular.

	Masc.	Fem.	Neut.
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	[μεγάλου]
D.	μεγάλῳ	μεγάλῃ	[μεγάλῳ]
A.	μέγαν	μεγάλην	μέγα
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

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* The T. R. omits ὁ.

Rem. In the plural these adjectives are inflected like those in -ος of three terminations, thus : *μεγάλοι, -αι, -α, etc. ; πολλοί, -αί, -ά, etc.*

TRANSLATE

1. *ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.* (Rom. x. 16.) 2. *ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.* (1 Cor. v. 5.) 3. *πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν.** (Matt. xi. 13.) 4. *τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός ;* (Matt. xxi. 31.) 5. *πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.* (Matt. xxi. 26.) 6. *καὶ αἰτήσας πινακίδιον ἔγραψεν.* (Luke i. 63.) 7. *Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου.* (Luke iv. 1.) 8. *ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν.* (Luke xvii. 15.) 9. *οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.* (John vii. 46.) 10. *ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε.* (Acts vii. 51.)

XXVI.

§ 54. Verbs in -ω, in the aorist, subjunctive, middle.

ἵνα ἐγὼ καυχήσωμαι, that I may boast. (2 Cor. xi. 16.)
ὅσα ἂν αἰτήσῃ, whatsoever thou mayst ask. (John xi. 22.)
ὃ ἂν αἰτήσηται, whatever she might ask. (Matt. xiv. 7.)
ἐνδυσώμεθα, let us put on. (Rom. xiii. 12.)
τί ἐνδύσησθε, what you shall put on. (Matt. vi. 25.)
ἵνα αἰτήσωνται, that they should ask for. (Matt. xxvii. 20.)

§ 55. Adjectives not inflected like any of the preceding and of rare occurrence in the New Testament.

Rem. a. In Heb. vii. 3, and there only, we find *ἀπάτωρ* and *ἀμήτωρ*. Their inflection in classical Greek is like that of nouns of the third declension in *-ωρ* G. *-ορος* (§ 33 and *Rem. a*).

Rem. b. *ἅρπαξ* is inflected like nouns of the third declension with the G. ending *γος* (§ 27, *Rem. c*).

Rem. c. *πένης* is found only in the D. pl. *πένησιν* (1 Cor. ix. 9), and is inflected like nouns of the third declension with the G. in *-ητος* (§ 25 *Rem. b*).

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* The T. R. reads *προεφήτευσαν*.

Rem. d. αὐτόχειρ is found only in the N. pl. (Acts xxvii. 19), and is inflected like χείρ (§ 33).

Rem. e. τετράπους is declinable in the masculine like πούς (§ 21), but in the N. T. occurs only in the neuter pl. τετράποδα G. -ων.

Rem. f. From νῆστις G. -ιος we have the A. pl. νήστεις in two passages (Matt. xv. 32, Mark viii. 3), but no other forms are found.

Rem. g. ἄρσην and ἄρρην are inflected like nouns of the third declension in -ην G. -ενος (§ 37, *Rem. a*).

Rem. h. μέλας (Rev. vi. 5, 12) has the A. sing. fem. μέλαιναν (Matt. v. 36), but no other forms are found.

Rem. i. ἑκών (1 Cor. ix. 17) has a feminine ἑκοῦσα (Rom. viii. 20) but no other forms. ἄκων (for ἀέκων=α privative and ἑκών) occurs once (1 Cor. ix. 17).

Rem. j. Ἑλληνίς and πατρίς are feminine and inflected like nouns of the third declension in -ις G. -ιδος (§ 24).

TRANSLATE

1. ἀγέλη χοίρων πολλῶν. (Matt. viii. 30.) 2. πολλοὶ τελῶναι καὶ ἁμαρτωλοί. (Matt. ix. 10.) 3. ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι. (Matt. ix. 37.) 4. ἔχων κτήματα πολλά. (Matt. xix. 22.) 5. μετὰ δυνάμεως καὶ δόξης πολλῆς. (Matt. xxiv. 30.) 6. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος. (Matt. xxv. 19.) 7. γυναῖκες πολλαί. (Matt. xxvii. 55.) 8. καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν.* (Mark iii. 7.) 9. πολλοὺς γὰρ ἐθεράπευσεν. (Mark iii. 10.) 10. ὅπου οὐκ εἶχεν γῆν πολλήν. (Mark iv. 5.)

XXVII.

§ 56. Verbs in -ω, in the optative, passive and middle.

PRES. MID. εἰ βούλοιτο, *if he wished*, or *whether he was willing*. (Acts xxv. 20.)

AOR. PASS. πληθυνθείη, *may [it] be multiplied*. (1 Pet. i. 2.)

AOR. MID. εὐξαίμην ἄν, *I would pray*, or *I would [to God]*. (Acts xxvi. 29.)

§ 57. The comparison of adjectives.

Rem. a. Most adjectives in -ος and -υς form their comparative and

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* The T. R. reads ἠκολούθησαν.

superlative degrees by dropping ς and adding τερος, -α, -ον and τατος, -α, -ον.

Rem. b. When the penult is short, adjectives in -ος compared as above lengthen ο to ω. Thus in 1 Cor. i. 25 we find σοφώτερον and not σοφότερον.

Rem. c. Adjectives in -ης shorten η into ε and add τερος, -α, -ον and -τατος, -α, -ον.

Rem. d. Adjectives in -ων shorten ω into ο and add εστερος, -α, -ον and εστατος, -α, -ον.

Rem. e. ταχύς and καλός take the endings ιων and ιστος, thus: ταχύς, ταχίων, τάχιστος; καλός, καλλίων, [κάλλιστος.]

Rem. f. The following are anomalous: —

Positive.	*Comparative.*	*Superlative.*
ἀγαθός,	κρείττων or -σσων, βελτίων,	κράτιστος.
κακός,	χείρων, ἧττων or -σσων.	
μέγας,	μείζων,	μέγιστος.
μικρός,	μικρότερος, ἐλάττων or -σσων,	ἐλάχιστος.
πολύς,	πλείων, n. πλεῖον or πλεον,	πλεῖστος.

Rem. g. μειζοτέραν (3 John 4) is a double comparative, ἐλαχιστοτέρῳ (Eph. iii. 8) a comparative formed from a superlative.

Rem. h. From the adverbs ἄνω, ἔσω, κάτω are formed the comparative adjectives ἀνώτερος, ἐσώτερος, κατώτερος.

TRANSLATE

1. σὺ πίστιν ἔχεις, κἀγὼ[1] ἔργα ἔχω. (James ii. 18.) 2. ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ. (James ii. 23.) 3. μεμέρισται ὁ Χριστός; (1 Cor. i. 13.) 4. ὁ ἔχων[2] τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. (Rev. iii. 1.) 5. ἔρχομαι ταχύ.[3] (Rev. iii. 11.) 6. ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. (1 John iv. 1.) 7. ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. (John iii. 18.) 8. καὶ πολλῷ[4] πλείους ἐπίστευσαν. (John iv. 41.) 9. τῷ[5] σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς. (Luke xiii. 14.) 10. ἀστὴρ γὰρ ἀστέρος[6] διαφέρει ἐν δόξῃ. (1 Cor. xv. 41.)

[1] κἀγώ = καὶ ἐγώ.

[2] ὁ ἔχων, *the* [*one*] *having, he who has.*

[3] The neuter of adjectives is often used adverbially.

[4] See § 82, XVIII. [5] See § 82, XXI. [6] See § 82, II.

XXVIII.

§ 58. Verbs in -ω, in the present, imperative, passive and middle.

ἐγείρου, *arise (thou)*. (Luke viii. 54.)
προσευχέσθω, *let him pray*. (James v. 13.)
ἐγείρεσθε, *arise (ye)*. (Matt. xxvi. 46.)
δοκιμαζέσθωσαν, *let [them] be proved*. (1 Tim. iii. 10.)

§ 59. Numerals.

Rem. a. Of the cardinal numbers those which are declined are the first four, inflected as below, and the even hundreds (excepting ἑκατόν, *one hundred*), which are inflected like plural adjectives in -οι, -αι, -α.

Masc.	Fem.	Neut.	Masc., Fem., and Neut.
N. εἷς, *one*	μία	ἕν	N. δύο, *two*
G. ἑνός	μιᾶς	ἑνός	G. δύο
D. ἑνί	μιᾷ	ἑνί	D. δυσί(ν)
A. ἕνα	μίαν	ἕν	A. δύο

Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. τρεῖς, *three*	τρία	N. τέσσαρες, *four*	τέσσαρα *
G. τριῶν	τριῶν	G. τεσσάρων	τεσσάρων
D. τρισί(ν)	τρισί(ν)	D. τέσσαρσι(ν)	τέσσαρσι(ν)
A. τρεῖς	τρία	A. τέσσαρας *	τέσσαρα *

Rem. b. The ordinal numbers end in ος and are declined like adjectives in -ος, -η or -α, -ον.

TRANSLATE

1. προσευχέσθω ἵνα διερμηνεύῃ. (1 Cor. xiv. 13.) 2. ἐγείρεσθε, ἄγωμεν. (Mark xiv. 42.) 3. ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. ἢ ἑνὸς[1] ἀνθέξεται[2] καὶ τοῦ ἑτέρου[3] καταφρονήσει. (Matt. vi. 24.) 4. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. (Matt. xii. 12.) 5. ἄνθρωπος εἶχεν δύο τέκνα. (Matt. xxi. 28.) 6. περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον. (Matt. xxiii. 15.) 7. ἐκ τῶν τεσσάρων ἀνέμων. (Matt. xxiv. 31.) 8. καὶ ἤκουσα φωνὴν μίαν[4] ἐκ τῶν τεσσάρων κεράτων

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* Tisch. reads τέσσερα and sometimes τέσσερας.

τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ. (Rev. ix. 13.) 9. πόσους ἄρτους ἔχετε; (Matt. xv. 34.) 10. ἑπτά, καὶ ὀλίγα ἰχθύδια. (Matt. xv. 34.)

[1] See § 82, III.

[2] Whenever in compounds, or from the juxtaposition of distinct words, a smooth mute comes before a vowel with a rough breathing, the aspirate unites with the consonant to form the corresponding rough mute. See p. 4, *Rem. c.*

[3] See § 82, VI.

[4] εἷς is sometimes best translated by the indefinite article.

XXIX.

§ 60. Verbs in -ω, in the aorist, imperative, passive.

φυτεύθητι, *be (thou) planted.* (Luke xvii. 6.)
σταυρωθήτω, *let him be crucified.* (Matt. xxvii. 22.)
συνάχθητε, *gather yourselves together.* (Rev. xix. 17.)
[βουλευθήτωσαν, *let them be advised.*]

§ 61. The inflection of participles.

Rem. a. Those in -ος are inflected like adjectives in -ος, -α, -ον. See § 45, *Rem. a, d.*

Rem. b. Those in -ων and -ους have their feminine in -ουσα and their neuter in -ον. The masculine and neuter are declined like ἄρχων (§ 29), except that the neuter is subject to the rule in § 19, *Rem. e.*

Rem. c. Those in -ας, -εις and -υς have their feminines in -ᾶσα -εισα and -υσα and their neuters in -αν, -εν and -υν. The masculines and neuters have their G. in -αντος, -εντος and -υντος and are declined like ἄρχων (§ 29), except that the neuters are subject to the rule in § 19, *Rem. e.*

Rem. d. Those in -ως have their feminine in -υια and their neuter in -ος. The masculine and neuter have their G. in -οτος and are declined similarly to the nouns in §§ 24 and 22. The only instance, among participles, of non-conformity to § 10, *Rem. b*, is συνειδυίης, Acts v. 2.

TRANSLATE

1. ἀγνίσθητι. (Acts xxi. 24.) 2. διανοίχθητι.[1] (Mark vii. 34.) 3. καὶ ἅδουσιν τὴν ᾠδὴν Μωυσέως δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου. (Rev. xv. 3.) 4. καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης.

(Rev. xxi. 23.) 5. *μὴ κλαῖε.* (Rev. v. 5.) 6. *καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν.* (Rev. xix. 6.) 7. *φοβήθητε τὸν θεόν.* (Rev. xiv. 7.) 8. *προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν.* (Rev. xiv. 7.) 9. *λῦσον τοὺς τέσσερας ἀγγέλους.* (Rev. ix. 14.) 10. *ἐξαλείψει*[2] *ὁ θεὸς πᾶν δάκρυον.* (Rev. vii. 17.)

[1] See § 34, *Rem. a.* [2] See § 4, *Rem. b.*

XXX.

§ 62. Verbs in -ω, in the aorist, imperative, middle.

νίψαι, wash (thou). (Matt. vi. 17.)
προσκαλεσάσθω, let him call for. (James v. 14.)
ἐνωτίσασθε, give (ye) ear to. (Acts ii. 14.)
προσευξάσθωσαν, let them pray. (James v. 14.)

§ 63. The personal pronouns.

Rem. a. There are, in strictness, but two personal pronouns in N. T. Greek, *ἐγώ, I,* and *σύ, thou,* the place of the third being supplied (in the oblique cases, but seldom in the nominative) by the intensive *αὐτός, self.*

Rem. b. ἐγώ and *σύ* are inflected as follows: —

	Sing.	Pl.		Sing.	Pl.
N.	ἐγώ	ἡμεῖς	N.	σύ	ὑμεῖς
G.	ἐμοῦ, μοῦ	ἡμῶν	G.	σοῦ	ὑμῶν
D.	ἐμοί, μοί	ἡμῖν	D.	σοί	ὑμῖν
A.	ἐμέ, μέ	ἡμᾶς	A.	σέ	ὑμᾶς

Rem. c. αὐτός has three terminations, *-ος, -η, -ο,* and is declined after the manner of adjectives in *-ος, -η, -ον.*

TRANSLATE

1. *ἁγιασθήτω τὸ ὄνομά σου.* (Matt. vi. 9.) 2. *τί ἐποίησέν σοι; πῶς ἤνοιξέν σοι τοὺς ὀφθαλμούς;* (John ix. 26.) 3. *τί πάλιν θέλετε ἀκούειν;* (John ix. 27.) 4. *λέγουσιν τῷ τυφλῷ*[1] *πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ;* (John ix. 17.) 5. *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;* (John ix. 34.) 6. *ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.* (John ix. 13.) 7. *καὶ ὑμεῖς τὴν αὐτὴν*[2] *ἔννοιαν ὁπλίσασθε.*

(1 Peter iv. 1.) 8. *ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ.* (John ix. 7.) 9. *τί με λέγεις ἀγαθόν;* (Luke xviii. 19.) 10. *ἔτι ἕν σοι λείπει.* (Luke xviii. 22.)

[1] Supply *ἀνθρώπῳ.*
[2] *αὐτός* with the article has the force of '*the same.*'

XXXI.

§ 64. Verbs in -ω, in the perfect, imperative, passive and middle.

πεφίμωσο, be (thou) still. (Mark iv. 39.)
[*πεπειράσθω, let it be tried.* — Arist. Vesp. 1129.]
ἐρρῶσθε, fare (ye) well. (Acts xv. 29.)
[*βεβουλεύσθωσαν,* or *-σθων, let them deliberate.*]

§ 65. The Reflexive pronouns.

Rem. a. These are three in number, *ἐμαυτοῦ, of myself, σεαυτοῦ, of thyself,* and *ἑαυτοῦ, of himself.*

Rem. b. They are found only in the oblique cases, and in N. T. Greek the first two occur only in the masculine singular, the place of their plurals being supplied by the plural of *ἑαυτοῦ.*

Rem. c. ἑαυτοῦ has both masculine and feminine forms in both numbers. It is occasionally used for *σεαυτοῦ.*

Rem. d. The reflexives are declined (with the limitations above mentioned) like the intensive *αὐτός* (see § 63, *Rem. c*).

§ 66. The reciprocal pronoun *ἀλλήλων, of each other, of one another.*

Rem. In the N. T. the only forms are pl. G. *ἀλλήλων,* D. *ἀλλήλοις,* A. *ἀλλήλους.*

§ 67. Possessive pronouns.

Rem. a. From the genitives of the personal pronouns are formed the possessive adjective pronouns *ἐμός, -ή, -όν, mine, ἡμέτερος, -α, -ον, ours, σός, -ή, -όν, thine, ὑμέτερος, -α, -ον, yours.*

Rem. b. They are inflected like adjectives in *-ος, -η* or *-α, -ον.*

TRANSLATE

1. αὐτὸς[1] δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν[2] καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ. (Matt. iii. 4.) 2. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου. (John iv. 50.) 3. κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν. (John xii. 32.) 4. κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. (John xiv. 21.) 5. καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν. (John xvii. 19.) 6. προσέχετε οὖν ἑαυτοῖς. (Acts xx. 28.) 7. μισήσουσιν ἀλλήλους. (Matt. xxiv. 10.) 8. μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.) 9. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; (Rom. xiv. 10.) 10. ὁ ἐσθίων κυρίῳ ἐσθίει. (Rom. xiv. 6.)

[1] Intensive, '*himself*.' [2] From θρίξ.

XXXII.

§ 68. Verbs in -ω, in the infinitive, passive and middle.

Pres. Pass. (and *Mid.*) θεραπεύεσθαι, *to be cured.* (Luke v. 15.)
Aorist Pass. πιστευθῆναι, *to be intrusted with.* (1 Thess. ii. 4.)
Aorist Mid. νίψασθαι, *to wash.* (John xiii. 10.)
Perf. Pass. (and *Mid.*) ἀπολελύσθαι, *to have been released.* (Acts xxvi. 32.)

§ 69. Demonstrative pronouns.

Rem. a. The principal ones are οὗτος, *this, this one*, and ἐκεῖνος, *that, that one.* The latter is declined like αὐτός (see § 63, *Rem. c*) : the former has for its nominatives οὗτος, αὕτη, τοῦτο, and οὗτοι, αὗται, ταῦτα, the remaining forms all beginning with τ and being inflected regularly like αὐτός.

Rem. b. In like manner are declined τοσοῦτος, -αύτη, -οῦτο, τοιοῦτος, -αύτη, -οῦτο, τηλικοῦτος, -αύτη, -οῦτο, and ἄλλος, -η, -ο.

§ 70. The relative pronoun ὅς.

Rem. Its forms in the N. sing. are ὅς, ἥ, ὅ, and it is inflected regularly like αὐτός.

§ 71. Interrogative and indefinite pronouns.

Rem. a. The interrogative τίς, neut. τί, and the indefinite pronoun of

the same form, are inflected like nouns of the third declension with the G. ending νος (see § 37), except that the neuters are subject to the rule in § 19, *Rem. e.*

Rem. b. The indefinite relative ὅστις, ἥτις, ὅ τι, *whoever, whatever*, (compounded of ὅς and τίς,) inflects both its component parts. In Matt. v. 25 occurs the secondary form ὅτου in place of the regular οὗτινος.

Rem. c. The indefinite δεῖνα, *such a one*, is found only in Matt. xxvi. 18.

TRANSLATE

1. οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν. (Acts ii. 15.) 2. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν. (Acts viii. 13.) 3. ὁμοιωθήσεται* ἀνδρὶ φρονίμῳ, ὅστις[1] ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. (Matt. vii. 24.) 4. πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. (Matt. xv. 13.) 5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. (Mark xii. 31.) 6. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν. (Luke vi. 45.) 7. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. (Luke vii. 6.) 8. βλέπεις ταύτην τὴν γυναῖκα; (Luke vii. 44.) 9. τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; (Luke vii. 31.) 10. ἥψατό μου[2] τίς. (Luke viii. 46.)

[1] In ὅστις it is implied that the man built upon the rock *because* he was prudent. Translate, "a man who, being prudent, built."

[2] See § 82, III.

XXXIII.

§ 72. Passive and middle participles of verbs in -ω, in the nominative singular masculine.

Pres. Pass. (and *Mid.*) ἐλεγχόμενος, *being reproved.* (Luke iii. 19.)
Aorist Pass. ἁγνισθείς, *having been purified.* (Acts xxi. 26.)
Aorist Mid. νιψάμενος, *having washed (myself).* (John ix. 11.)
Perf. Pass. (and *Mid.*) πεπαιδευμένος, *having been educated.* (Acts xxii. 3.)

Rem. On the inflection of the passive and middle participles see § 61, *Rem. a, c.*

§ 73. Contract verbs.

Rem. a. Verbs in -άω, -έω, and -όω are contracted in the present and

* Instead of ὁμοιωθήσεται the T. R. has ὁμοιώσω αὐτόν.

imperfect tenses, although there are a few exceptions to the rule. These contractions give rise to

ω from αω, αο, αου, εω, οω, οη,
ῳ from αοι,
α from αε, αη, αει (only in the infinitive active,)
ᾳ from αει, αῃ,
ει from εει, εε,
ου from εο, εου, οε, οει, οο, οου,
η from αει, εη,
ῃ from αει, εῃ,
οι from οει, οῃ, εοι, οοι.

Other contractions than these must be considered irregular.

Rem. b. The second person singular of the present indicative passive and middle sometimes ends in σαι instead of ῃ.

TRANSLATE

1. καὶ καθὼς θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (Luke vi. 31.) 2. τί δέ με καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (Luke vi. 46.) 3. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. (Luke vii. 5.) 4. καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς[1] ἐν τῷ ὕψει αὐτοῦ. (James i. 9.) 5. ὑπόστρεφε εἰς τὸν οἶκόν σου. (Luke viii. 39.) 6. ἐν τῷ νόμῳ τί γέγραπται;[2] (Luke x. 26.) 7. πορεύου καὶ σὺ ποίει ὁμοίως. (Luke x. 37.) 8. καὶ διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω,[3] ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; (Luke xii. 17.) 9. ἐφοβοῦντο τὸν λαόν. (Mark xi. 32.) 10. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. (Mark xiv. 21.)

[1] When an attributive adjective stands after its noun, it regularly takes the article.
[2] See § 34, *Rem. a.*
[3] The subjunctive is used in deliberative questions.

XXXIV.

§ 74. Liquid verbs.

Rem. a. Those are called liquid verbs which, ending in ω, have one of the liquids (λ, μ, ν, ρ) as the last letter of the root.

Rem. b. More than two hundred of these, including compounds, are

found in the N. T. The majority end in *νω*, while there are very few in *-μω*.

Rem. c. As a rule, these verbs do not have the tense characteristic (*σ*) in the future and aorist active and middle.

Rem. d. If the vowel before the liquid is long, in the future it is shortened, the diphthongs *αι* and *ει* becoming *ᾰ* and *ε* respectively, and one *λ* in verbs in *-λλω* being dropped.

Rem. e. In the aorist active the vowel before the liquid is uniformly long. If in the future it has been shortened (*Rem. d*), it is not always lengthened in the aorist to the form which it had in the present. The aorist and perfect passive and the perfect active retain the short vowel, although *ε* is often changed to *α* in verbs of two syllables.

Rem. f. In the future they are inflected like the present of contract verbs (see § 73), the ending *ῶ* having apparently come from *-εσω* through the intermediate *-εω*. The fut. indic. act. endings in full are *sing. ῶ, εῖς, εῖ, pl. οῦμεν, εῖτε, οῦσιν*.

Rem. g. The aorists active and middle are inflected regularly, except as above indicated.

Rem. h. Liquid and mute (and occasionally pure) verbs form the third person plural (and sometimes other persons both singular and plural) of the perf. and plup. pass. and mid. periphrastically, by prefixing, or else affixing, the N. of the perf. pass. part. to the pres. and imperf. tenses respectively of the verb *εἰμί* : *e. g. γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι, certain women who had been healed.* (Luke viii. 2.) Cf. § 44, *Rem. a.* and § 46, *Rem. a.*

TRANSLATE

1. *ἐπιμενῶ δὲ Ἐφέσῳ ἕως τῆς πεντηκοστῆς.* (1 Cor. xvi. 8.) 2. *τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.*[1] (Acts x. 48.) 3. *ἐπεμείναμεν αὐτοῦ ἡμέρας*[1] *ἑπτά.* (Acts xxi. 4.) 4. *μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.* (Matt. xxvi. 38.) 5. *ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας*[1] *τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.* (Luke i. 56.) 6. *μεῖνον μεθ' ἡμῶν.* (Luke xxiv. 29.) 7. *καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.*[1] (John ii. 12.) 8. *ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου.* (John xv. 10.) 9. *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ.* (Matt. iv. 6.) 10. *ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν.* (1 John ii. 25.)

[1] See § 82, XXV.

XXXV.

§ 75. Duplicate or "second" tenses.

Rem. a. Sometimes in addition to certain of the regular tenses, but usually instead of them, many verbs have secondary forms.

Rem. b. The second aorist active ends in *ον* and is inflected like the imperfect active (§ 3). A second aorist active in *-α* (called the Alexandrian aorist) is occasionally met with, and also the Alexandrian ending *οσαν* for *ον* in the third person plural of the imperfect and second aorist active.

Rem. c. The second aorist passive ends in *ην* and is inflected like the first aorist passive (§ 38).

Rem. d. The second aorist middle ends in *ομην* and is inflected like the imperfect passive and middle (§ 32).

Rem. e. The second perfect active ends in *α* and is inflected like the first perfect active (§ 7).

Rem. f. The second pluperfect active ends in *ειν* and is inflected like the first pluperfect active (§ 9).

Rem. g. The second future passive ends in *ησομαι* and is inflected like the first future passive (§ 34).

Rem. h. The other modes are formed regularly from the indicative, the second aorist active and middle following the analogy of the present active and middle.

Rem. i. The root to which the endings of the second tenses are affixed is frequently not the exact root of the present, but a simpler form. Thus the second aorist active of *φεύγω* is not *ἔφευγον* (which is the form of the imperfect) but *ἔφυγον* (Matt. xxvi. 56). Sometimes the roots are altogether unlike, as in *τρέχω* (1 Cor. ix. 26), 2 aor. *ἔδραμον* (Matt. xxviii. 8).

TRANSLATE

1. *πῶς φύγητε;* (Matt. xxiii. 33.) 2. *ἔφυγον ἀπὸ τοῦ μνημείου.* (Mark xvi. 8.) 3. *ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ.* (Acts vii. 29.) 4. *ἐπυθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.* (Matt. ii. 4.) 5. *πυθόμενος ὅτι*[1] *ἀπὸ Κιλικίας.* (Acts xxiii. 34.) 6. *ἔδραμον*[2] *ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.* (Matt. xxviii. 8.) 7. *ἔτρεχον δὲ οἱ δύο ὁμοῦ.* (John xx. 4.) 8. *ἀπαγγείλατέ μοι.* (Matt. ii. 8.) 9. *ἀπήγγειλαν*

πάντα. (Matt. viii. 33.) 10. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον. (Acts xvi. 36.)

[1] Supply in translation '*he was.*' [2] See *Rem. i.*

XXXVI.

§ 76. Verbs in -μι.

Rem. a. About one hundred of the N. T. verbs end in μι, a very large proportion of which, however, are compounds, many of them of rare occurrence.

Rem. b. Their stems end either in η, ῡ, or (in a single instance) ω, lengthened from ε or ᾰ, ῐ and ο, which are preserved in many of the forms.

Rem. c. δίδωμι and several verbs in -ημι have a reduplicated stem in the present and imperfect.

Rem. d. In the present, imperfect, and second aorist, the inflection of verbs in -μι is generally anomalous, chiefly from the absence of connecting vowels in the endings. Thus we have ἔθεντο (Acts v. 18) and not ἐθέοντο as the 2 aor. mid. of τίθημι. Such forms of these tenses as occur in the New Testament are given in the following sections.

Rem. e. Some verbs in -ω form the second aorist after the analogy of verbs in -μι.

§ 77. Forms of the verb δίδωμι (root δο), *to give.**

ACTIVE.

Pres. Indic. sing. 1 δίδωμι (also διδῶ), 2 δίδως, 3 δίδωσι, pl. 3 διδόασιν; Subj. sing. 3 διδοῖ, pl. 3 διδῶσι; Imp. sing. 2 δίδου, 3 διδότω, pl. 2 δίδοτε; Inf. διδόναι; Part. διδούς (neut. διδοῦν in some MSS.).

Imperf. Indic. sing. 1 ἐδίδουν, 3 ἐδίδου, pl. 3 ἐδίδοσαν (in composition ἐδίδουν).

Aor. II. Indic. pl. 3 ἔδοσαν; Subj. sing. 1 δῶ, 2 δῷς, 3 δῷ and δοῖ, pl. 1 δῶμεν, 2 δῶτε, 3 δῶσι; Imp. sing. 2 δός, 3 δότω, pl. 2 δότε; Inf. δοῦναι; Part. δούς.

* In the forms given in this and succeeding sections, the prepositions of compound verbs are for the most part omitted. The numerals 1, 2, 3, indicate persons.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 δίδοται, pl. 1 διδόμεθα; Inf. δίδοσθαι; Part. διδόμενος.

Imperf. Indic. sing. 3 ἐδίδετο and ἐδίδοτο.

MIDDLE.

Aor. II. Indic. sing. 3 ἔδετο and ἔδοτο, pl. 2 ἔδοσθε, 3 ἔδοντο.

Rem. The peculiar form δώῃ or δῴη is Act. Aor. II. 3 sing. Subj. for δῷ or Opt. for δοίη according as editors place the ι subscript.

TRANSLATE

1. ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. (Matt. v. 31.) 2. μὴ δῶτε τὸ ἅγιον τοῖς κυσίν. (Matt. vii. 6.) 3. δωρεὰν δότε. (Matt. x. 8.) 4. λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι;* (Matt. xix. 7.) 5. δῶμεν ἢ μὴ δῶμεν; (Mark xii. 14.) 6. δὸς τούτῳ τόπον. (Luke xiv. 9.) 7. οὐδεὶς ἐδίδου αὐτῷ. (Luke xv. 16.) 8. ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. (John vi. 32.) 9. ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. (John vi. 33.) 10. ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου. (Heb. ii. 12.)

XXXVII.

§ 78. Forms of verbs in -ημι.

1. ἵστημι (root στα), *to place* or *station*; Aor. 2, *to stand.*

ACTIVE.

Pres. Indic. sing. 1 ἵστημι, 3 ἵστησι and ἱστᾷ; Subj. pl. 1 ἱστῶμεν; Inf. ἱστάναι; Part ἱστάς and ἱστῶν.

Aor. II. Indic. sing. 3 ἔστη, pl. 1 ἔστημεν, 2 ἔστητε, 3 ἔστησαν; Subj. sing. 3 στῇ, pl. 2 στῆτε, 3 στῶσι; Imp. sing. 2 στῆθι (and στα in composition), 3 στήτω, pl. 2 στῆτε; Inf. στῆναι; Part στάς.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 ἵσταται, pl. 3 ἵστανται; Imp. sing. 2 ἵστασο; Inf. ἵστασθαι; Part. ἱστάμενος.

Imperf. Indic. sing. 3 ἵστατο, pl. 3 ἵσταντο.

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* The T. R. adds αὐτήν.

2. *τίθημι* (root *θε*), *to put.*

ACTIVE.

Pres. Indic. sing. 1 *τίθημι*, 3 *τίθησι*, pl. 1 *τίθεμεν*, 3 *τιθέασι*; Imp. sing. 2 *τίθει*, 3 *τιθέτω*; Inf. *τιθέναι*; part. *τιθείς.*

Imperf. Indic. sing. 1 *ἐτίθουν*, 3 *ἐτίθει*, pl. 3 *ἐτίθεσαν.*

Aor. II. Subj. sing. 1 *θῶ*, 2 *θῇς*, 3 *θῇ*, pl. 3 *θῶσι*; Imp. sing. 2 *θές*; Inf. *θεῖναι*; Part. *θείς.*

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 *τίθεμαι*, 3 *τίθεται*, pl. 2 *τίθεσθε*; Imp. pl. 3 *τιθέσθωσαν*; Inf. *τίθεσθαι*; Part. *τιθέμενος.*

Imperf. Indic. sing. 3 *ἐτίθετο*, pl. 3 *ἐτίθεντο.*

Plup. Indic. pl. 3 *ἐτέθειντο.*

MIDDLE.

Aor. II. Indic. sing. 1 *ἐθέμην*, 2 *ἔθου*, 3 *ἔθετο*, pl. 2 *ἔθεσθε*, 3 *ἔθεντο*; Subj. pl. 1 *θώμεθα*; Imp. sing. 2 *θοῦ*, pl. 2 *θέσθε*; Inf. *θέσθαι*; Part. *θέμενος.*

TRANSLATE

1. *ἐξίσταντο δὲ πάντες.* (Acts ii. 12.) 2. *ἔλεγον γὰρ ὅτι ἐξέστη.* (Mark iii. 21.) 3. *ἀνέστη τὸ κοράσιον καὶ περιεπάτει.* (Mark v. 42.) 4. *πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον*[1] *τὸν θεόν σου.* (Matt. iv. 7.) 5. *δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα*[2] *ἐν τῷ νόμῳ Μωυσέως καὶ προφήταις*[3] *καὶ ψαλμοῖς*[3] *περὶ ἐμοῦ.* (Luke xxiv. 44.) 6. *ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου*[4] *συνεφώνησάς*[5] *μοι;* (Matt. xx. 13.) 7. *συνελάλουν*[6] *πρὸς ἀλλήλους.* (Luke iv. 36.) 8. *κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν.* (Luke xxii. 29.) 9. *ἔτι αὐτοῦ λαλοῦντος*[7] *ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου.* (Luke viii. 49.) 10. *μὴ φόβου, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς.* (Acts xviii. 9.)

[1] Proper names, when followed by a noun in apposition, do not take the article; and *κύριος* is here used as a proper name.

[2] A labial (*π*, *β*, *φ*) before *μ* is changed into *μ*.

[3] Usually only the first of two or more nouns connected by *καὶ* and naturally grouped together has the article, when they agree in gender and number; but if they differ in number, the article is very rarely omitted. In the present passage it may therefore be considered doubtful whether we should translate '*the prophets and the psalms*' or '*prophets and psalms.*'

[4] See § 82, X.

[5] *ν* is changed into *μ* before *π*, *β*, *φ*, but reappears whenever a vowel is interposed.

[6] *ν* before another liquid is changed into that liquid, reappearing when a vowel is interposed.

[7] See § 82, XI.

XXXVIII.

§ 79. **Forms of verbs in -ημι, continued.**

3. *ἵημι, to send.*

ACTIVE.

Pres. Indic. sing. 1 *ἵημι*, 3 *ἵησι*, pl. 1 *ἵεμεν* and *ἵομεν*, 2 *ἵετε*, 3 *ἱᾶσι* and *ἰοῦσιν* or *ἴουσιν*; Subj. pl. 3 *ἰῶσι*; Imp. sing. 3 *ἱέτω*, pl. 2 *ἵετε*; Inf. *ἱέναι*; Part. *ἰείς* and *ἴων* or *ἰών*.

Imperf. Indic. sing. 3 *ἵεν*.

Aor. II. Subj. sing. 1 *ὦ*, 3 *ᾖ*, pl. 1 *ὦμεν*, 2 *ἦτε*, 3 *ὦσι*; Imp. sing. 2 *ἕς*, pl. 2 *ἕτε*; Inf. *εἶναι*; Part. *εἷς*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *ἵεται*, pl. 3 *ἵενται* (*ἴονται* in the Cambridge MS.); Part. *ἱέμενος*.

Perf. Indic. pl. 3 *ἕωνται*.

4. *φημί, to say.*

ACTIVE.

Pres. Indic. sing. 1 *φημί*, 3 *φησί*, pl. 3 *φασί*.

Imperf. Indic. sing. 3 *ἔφη*.

5. *πίμπρημι, to burn.*

MIDDLE AND PASSIVE. — *Pres.* Inf. *πίμπρασθαι*.

6. *ὀνίνημι, to profit.*

MIDDLE. — *Aor. II.* Opt. sing. 1 *ὀναίμην*.

7. *δύναμαι,* to be able.*

Pres. Indic. sing. 1 *δύναμαι*, 2 *δύνασαι*, *δύνῃ*, 3 *δύναται*, pl. 1 *δυνάμεθα*, 2 *δύνασθε*, 3 *δύνανται*; Subj. sing. 3 *δύνηται*, pl. 3 *δύνωνται*; Opt. sing. 1 *δυναίμην*, pl. 3 *δύναιντο*; Inf. *δύνασθαι*; Part. *δυνάμενος*.

Imperf. Indic. sing. 3 *ἠδύνατο*, pl. 2 *ἠδύνασθε*, 3 *ἠδύναντο*.†

8. *ἐπίσταμαι,* to know, understand.*

Pres. Indic. sing. 1 *ἐπίσταμαι*, 3 *ἐπίσταται*, pl. 2 *ἐπίστασθε*, 3 *ἐπίστανται*; Part. *ἐπιστάμενος*.

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* Deponent.

† A few verbs have *η* instead of *ε* for their augment in the imperfect and aorist.

TRANSLATE

, 1. ἀκούετε καὶ συνίετε. (Matt. xv. 10.) 2. οὔπω νοεῖτε οὐδὲ συνίετε; (Mark viii. 17.) 3. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι[1] τὰς γράφας. (Luke xxiv. 45.) 4. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου. (Matt. xiv. 8.) 5. οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. (Matt. xxvi. 61.) 6. καθὼς φασίν τινες. (Rom. iii. 8.) 7. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. (Matt. iii. 9.) 8. λέγουσιν αὐτῷ Δυνάμεθα. (Matt. xx. 22.) 9. ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. (Mark ii. 19.) 10. καὶ ἐφοβήθησαν φόβον μέγαν.[2] (Mark iv. 41.)

[1] See § 82, XII. [2] See § 82, XXIII.

XXXIX.

§ 80. Forms of verbs in -νμι.

1. δείκνυμι, *to show.*

ACTIVE.

Pres. Indic. sing. 1 δείκνυμι, 3 δείκνυσι; Part. δεικνύς.

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 δείκνυνται; Inf. δείκνυσθαι; Part. δεικνύμενος.

2. ἀμφιέννυμι, *to put on, to clothe.*

ACTIVE. — *Pres.* Indic. sing. 3 ἀμφιέννυσι.

3. ὑποζώννυμι, *to undergird.*

ACTIVE. — *Pres.* Part. ὑποζωννύς.

4. ἀπόλλυμι, *to destroy.*

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 ἀπόλλυμαι, 3 ἀπόλλυται, pl. 1 ἀπολλύμεθα; Part. ἀπολλύμενος.

(MID. *Aor. II.* ὠλόμην, regular.)

5. ῥήγνυμι, *to break.*

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 ῥήγνυνται. *Imperf.* Indic. sing. 3 ἐῤῥήγνυτο.

6. *δύμι, to sink, go down :* pres. in actual use, *δύνω*.

ACTIVE. — *Aor. II.* sing. 3 *ἔδυ*.

7. *κρεμάννυμι, to hang up.*

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *κρέμαται*, pl. 3 *κρέμανται* ; Part. *κρεμάμενος*, — following the analogy of verbs in *-ημι*.

Imperf. Indic. sing. 3 *ἐκρέματο, ἐκρέμετο*.

8. *σβέννυμι, to quench.*

ACTIVE.

Pres. Imp. pl. 2 *σβέννυτε*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *σβέννυται*, pl. 3 *σβέννυνται*.

9. *συναναμίγνυμι, to mix up with.*

MIDDLE AND PASSIVE.

Pres. Imp. pl. 2 *συναναμίγνυσθε* ; Inf. *συναναμίγνυσθαι*.

10. *ὄμνυμι, to swear.*

ACTIVE. — *Pres.* Inf. *ὀμνύναι*.

§81. Inflection of the verbs *εἰμί, to be,* and *εἶμι, to go.*

1. *εἰμί.*

Pres. Ind. sing. 1 *εἰμί*, 2 *εἶ*, 3 *ἐστί*, pl. 1 *ἐσμέν*, 2 *ἐστέ*, 3 *εἰσί* ; Subj. sing. 1 *ὦ*, 2 *ᾖς*, 3 *ᾖ*, pl. 1 *ὦμεν*, 2 *ἦτε*, 3 *ὦσι* ; Opt. sing. 2 *εἴης*, 3 *εἴη* ; Imp. sing. 2 *ἴσθι*, 3 *ἔστω, ἤτω*, pl. 3 *ἔστωσαν* ; Inf. *εἶναι* ; Part. *ὤν*.

Imperf. Indic. sing. 1 *ἤμην*, 2 *ἦς, ἦσθα*, 3 *ἦν*, pl. 1 *ἦμεν, ἤμεθα*, 2 *ἦτε*, 3 *ἦσαν*.

Fut. Indic. sing. 1 *ἔσομαι*, 2 *ἔσῃ*, 3 *ἔσται*, pl. 1 *ἐσόμεθα*, 2 *ἔσεσθε*, 3 *ἔσονται* ; Inf. *ἔσεσθαι* ; Part. *ἐσόμενος*.

2. *εἶμι* (in the N. T. found only in composition).

Pres. Indic. pl. 3 *ἴασι* ; Imp. sing. 2 *ἴθι* in the Vatican MS. ; Inf. *ἰέναι* ; Part. *ἰών*.

Imperf. Indic. sing. 3 *ᾔει*, pl. 3 *ᾖεσαν*.

TRANSLATE

1. *μὴ συσχηματίζεσθε*[1] *τῷ αἰῶνι τούτῳ.* (Rom. xii. 2.) 2. *πάντα γὰρ ὑμῶν*[2] *ἐστίν.*[3] (1 Cor. iii. 21.) 3. *καὶ οὐκ ἐστὲ ἑαυτῶν.*[2] (1 Cor. vi. 19.) 4. *τίνος τῶν ἑπτὰ ἔσται γυνή ;* (Matt. xxii. 28.) 5. *εἰ δέ τις*

πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.[2] (Rom. viii. 9.) 6. ἠκούσατε τῆς βλασφημίας·[4] τί ὑμῖν φαίνεται; (Mark. xiv. 64.) 7. σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; (Mark. xv. 2.) 8. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. (Matt. xvii. 5.) 9. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει.[5] (John xv. 19.) 10. ἐξέδυσαν αὐτὸν τὴν χλαμύδα.[6] (Matt. xxvii. 31.)

[1] When σύν in composition is followed by ζ or by σ and another consonant, it may either retain its full form or be shortened to συ.

[2] See § 82, IV. [3] See § 82, I. [4] See § 82, V. [5] See § 3, *Rem. a.* [6] See § 82, XXIV.

XL.

§ 82. Rules of Syntax.

I. A neuter plural may be the subject of a singular verb.

II. Verbs implying separation and source are followed by the genitive.

III. All words expressing or implying a part or action upon a part of anything are followed by a genitive of the whole.

IV. The genitive (and sometimes the dative) is used to denote possession.

V. Verbs of sense, except those of sight, may govern the genitive.

VI. Many verbs denoting operations of the mind govern the genitive.

VII. Verbs of accusing, convicting, *etc.*, are followed by a genitive of the person and an accusative of the crime.

VIII. Certain verbs implying a noun govern the genitive.

IX. Words signifying plenty and want are followed by the genitive.

X. The price of a thing is put in the genitive.

XI. A noun or a pronoun and a participle may stand in the genitive, to denote the time or some other circumstance of an action. This is called the *genitive absolute.*

XII. The genitive of the neuter article with an infinitive is often used to denote purpose.

XIII. The comparative degree usually governs the genitive, except when followed by ἤ.

XIV. The instrument with which and the means by which anything is done are put in the dative.

XV. A noun used to denote the mode or manner of an action is put in the dative, with or without a preposition.

XVI. The dative is used to denote that with reference to which, in accordance with which, or on account of which, something is or takes place.

XVII. Words denoting likeness or similarity are followed by the dative.

XVIII. The dative is used with comparatives and verbs implying comparison, to indicate to what extent one thing exceeds or falls short of another.

XIX. Verbs signifying to contend with, to use, and sometimes those of participating in, are followed by the dative.

XX. The dative is sometimes used after passive verbs to denote the agent.

XXI. The dative (very rarely the genitive) is used to denote the time at which (sometimes during which) a thing takes place, and occasionally the place where.

XXII. An accusative case may be the subject of an infinitive.

XXIII. Many verbs are followed by an accusative of kindred signification.

XXIV. Some verbs take two accusatives, one of the person and the other of the thing.

XXV. Duration of time and extent of space are put in the accusative.

TRANSLATE

1. *βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας*[1] *ἐν παντὶ τόπῳ.* (1 Tim. ii. 8.) 2. *καὶ κατηγόρουν αὐτοῦ*[2] *οἱ ἀρχιερεῖς πολλά.*[2] (Mark xv. 3.) 3. *Γαλλίωνος*[3] *δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας*[4] *κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ.* (Acts xviii. 12.) 4. *ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς*[5] *ὑμῶν.* (Acts v. 28.) 5. *ἐσφραγίσθητε τῷ πνεύματι*[6] *τῆς ἐπαγγελίας τῷ ἁγίῳ.* (Eph. 1. 13.) 6. *πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ*[7] *καταισχύνει τὴν κεφαλὴν ἑαυτῆς.* (1 Cor. xi. 5.) 7. *εἰ γὰρ καὶ τῇ σαρκὶ*[8] *ἄπειμι ἀλλὰ τῷ πνεύματι*[8] *σὺν ὑμῖν εἰμί.* (Col. ii. 5.) 8. *ὅμοιοι αὐτῷ*[9] *ἐσόμεθα.* (1 John iii. 2.) 9. *ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ*[10] *ταύτῃ.* (1 Cor. ix. 12.) 10. *εὑρέθην*[11] *τοῖς*[12] *ἐμὲ μὴ ζητοῦσιν.* (Rom. x. 20.)

[1] Rule XXII. [2] Rule VII. [3] Rule XI. [4] Rule VIII. [5] Rule IX.
[6] Rule XIV. [7] Rule XV. [8] Rule XVI. [9] Rule XVII. [10] Rule XIX.
[11] Aor. I. pass. of *εὑρίσκω*, an irregular verb. [12] Rule XX.

VOCABULARY.

A.

Ἀαρών, ὁ, Aaron.
Ἀβραάμ, ὁ, Abraham.
ἄβυσσος, ου, ἡ, an abyss.
ἀγαθός, ἡ, όν, *adj.*, good.
ἀγαπάω, to love.
ἀγάπη, ης, ἡ, love.
ἀγαπητός, ἡ, όν, *adj.*, beloved.
ἄγγελος, ου, ὁ, a messenger, an angel.
ἀγέλη, ης, ἡ, a herd.
ἁγιάζω, to make clean or holy, to hallow.
ἅγιος, ία, ιον, *adj.*, holy.
ἁγνίζω, to purify.
ἀγοράζω, to buy.
Ἀγρίππας, α, ὁ, Agrippa.
ἄγω, to lead, to bring, to go.
ἀδελφή, ῆς, ἡ, a sister.
ἀδελφός, οῦ, ὁ, a brother.
ἀδικέω, to do injustice, to hurt, to harm.
ᾄδω, to sing.
ἀεί, *adv.*, ever, always.
ἀήρ, έρος, ὁ, air.
αἰδώς, όος, οῦς, ἡ, modesty, reverence.
αἰτέω, to ask, to ask for.
αἰών, ῶνος, ὁ, an age; **ὁ αἰών**, the age, the world.
ἀκατακάλυπτος, ὁ, ἡ, *adj.*, unveiled, uncovered.
ἀκολουθέω, to follow.
ἀκούω, to hear.
ἀληθεία, ας, ἡ, truth.
ἀληθινός, ἡ, όν, *adj.*, true.
ἀλλά (an adversative particle, stronger than δέ), but, yet.
ἀλλήλων, of one another.
ἅλων, ωνος, ἡ, a threshing-floor.
ἁμαρτία, ας, ἡ, sin.
ἁμαρτωλός, οῦ, ὁ, ἡ, *adj.*, sinful, *subst.*, a sinner.
ἀμπελών, ῶνος, ὁ, a vineyard.
ἄν, a particle usually calling for no translation, but serving to give an air of uncertainty or indefiniteness to the words with which it is connected. It may sometimes be rendered "perchance." After relative pronouns it is equivalent to the English termination *-ever, e. g.* ὅς ἄν, *whoever:* with verbs, it is often equivalent to the auxiliary *would.*
ἀναβαίνω, to go up.
ἀνάγω, to lead up; *mid.* and *pass.*, to set sail.
ἀνακρίνω, to examine.
ἀναχωρέω, to go back, to withdraw.
ἄνεμος, ου, ὁ, wind.
ἀνέχομαι, to bear with.
ἀνήρ, ἀνδρός, ὁ, a man, a husband.
ἄνθρωπος, ου, ὁ, a human being, a man.
ἀνθυπατεύω, to be proconsul.
ἀνθύπατος, ου, ὁ, a proconsul.
ἀνίστημι, to raise up; *aor.* 2, to rise up.
ἀνοίγω, to open.
ἀντέχομαι, to cleave to.
ἀντί (with gen.), over against, in exchange for, for.
ἀντιπίπτω, to resist.
ἀπαγγέλλω, to announce, to tell, to report.

ἀπάγχω, to strangle (to death).
ἄπειμι, to be absent.
ἀπέναντι, *adv.*, in the presence of.
ἄπιστος, *ον*, *adj.*, without faith, unbelieving.
ἀπό (with gen.), from.
Ἀπολλώς, *ώ*, *ὁ*, Apollos.
ἀπολύω, to free from, to free one's self from, to put away.
ἀπονίπτω, to wash off, to wash.
ἀποστάσιον, *ου*, *τό*, a divorce, a bill of divorce.
ἀπόστολος, *ου*, *ὁ*, an apostle.
ἅπτω, to touch.
ἀρνίον, *ου*, *τό*, a lamb.
ἄρτι, *adv.*, now, just now.
ἄρτος, *ου*, *ὁ*, a loaf of bread, bread, food.
ἀρχιερεύς, *έως*, *ὁ*, a chief priest.
ἀρχισυνάγωγος, *ου*, *ὁ*, a ruler of a synagogue.
ἄρχομαι, to begin.
ἄρχων, *ὁ*, a ruler.
ἀστήρ, *έρος*, *ὁ*, a star.
ἄστρον, *ου*, *τό*, a star.
αὐτός, *ή*, *ό*, self; *in oblique cases*, him, her, it.
αὐτοῦ, *adv.*, there.
ἀφορίζω, to separate.
ἄφρων, *ον*, *adj.*, senseless, foolish.
Ἀχαΐα, *ας*, *ἡ*, Achaia.

B.

βάθος, *εος*, *ους*, *τό*, depth.
βάλλω, to cast, to put, to pour.
βαρέω, to weigh down.
Βαρνάβας, *α*, *ὁ*, Barnabas.
βασανίζω, to torment.
βασιλεία, *ας*, *ἡ*, a reign, a kingdom.
βασιλεύς, *έως*, *ὁ*, a king.
βασιλεύω, to reign.
βιβλίον, *ου*, *τό*, a writing.
βλασφημέω, to blaspheme.
βλασφημία, *ας*, *ἡ*, blasphemy.
βλέπω, to look, to see.
βότρυς, *υος*, *ὁ*, a bunch of grapes.
βούλομαι, to will, wish, desire.
βοῦς, *οός*, *ὁ*, *ἡ*, an ox or cow.
βραδύς, *εῖα*, *ύ*, *adj.*, slow.
βροντή, *ῆς*, *ἡ*, thunder.
βρυγμός, *οῦ*, *ὁ*, a gnashing (of the teeth).
βρύχω, to gnash (the teeth).
βρῶμα, *ατος*, *τό*, food.
βρῶσις, *εως*, *ἡ*, food.

Γ.

γάλα, *ακτος*, *τό*, milk.
Γαλιλαία, *ας*, *ἡ*, Galilee.
Γαλλίων, *ωνος*, *ὁ*, Gallio.
γαμέω, to marry.
γάρ, *conj.*, for.
γαστήρ, *τέρος*, *τρός*, *ἡ*, the belly.
γενεά, *ᾶς*, *ἡ*, a generation.
γεννάω, to beget, to bring forth; *pass.*, to be born.
γῆ, **γῆς**, *ἡ*, land, earth.
γῆρας, *αος*, *ως*, *τό*, old age.
γίνομαι, to become, to be.
γλῶσσα, *ης*, *ἡ*, the tongue.
γόνυ, **γόνατος**, *τό*, the knee.
γραμματεύς, *έως*, *ὁ*, a scribe.
γραφή, *ῆς*, *ἡ*, a writing, a scripture.
γράφω, to write.
γρηγορέω, to watch.
γυνή, **γυναικός**, *ἡ*, a woman, a wife. **γυνὴ χήρα**, a widow-woman, a widow.

Δ.

δάκρυον, *ου*, *τό*, a tear.
δέ, *conj.*, but, and; **δὲ καί** (emphatic), and also.
δεῖ, it is necessary, it must be.
δένδρον, *ου*, *τό*, a tree.
δερμάτινος, *η*, *ον*, *adj.*, leathern.
δεσμοφύλαξ, *ακος*, *ὁ*, a jailer.
δεσπότης, *ου*, *ὁ*, a master.
δέχομαι, to receive.
δηνάριον, *ίου*, *τό*, a denarius.

διά (with gen. and acc.), through, during, in, on account of.
διαλέγομαι, to discourse.
διαλογίζομαι, to reason.
διανοίγω, to open.
διαστρέφω, to turn away (any one).
διατίθημι, to appoint, to assign.
διαφέρω, to differ from, to be worth more than.
διδάσκω, to teach.
διδαχή, *ῆς*, *ἡ*, teaching.
δίδωμι, to give.
διερμηνεύω, to interpret.
δικαιοσύνη, *ης*, *ἡ*, justice, righteousness.
διορύσσω, to dig through, to break through.
Διοτρεφής, *έος*, *οῦς*, *ὁ*, Diotrephes.
διώκω, to pursue, to persecute.
δοκιμάζω, to consider worth, to try, to test.
δόξα, *ης*, *ἡ*, glory.
δοξάζω, to give glory to, to glorify.
δουλεύω, to serve, to be in servitude.
δοῦλος, *ου*, *ὁ*, a servant.
δράκων, *οντος*, *ὁ*, a dragon.
δύναμαι, to be able.
δύναμις, *εως*, *ἡ*, power, might, strength.
δύο, two.
δωρεάν, *adv.*, gratuitously, freely.

E.

ἐάν (*εἰ* and *ἄν*), if, if perchance.
ἑαυτοῦ, of himself.
ἐγείρω, to raise up; *mid.*, to arise.
ἐγκόπτω, to hinder.
ἐγώ, I.
ἔθνος, *ους*, *τό*, a nation.
εἰ, *conj.*, if; **εἰ μή**, except.
εἰμί, to be.
εἰς (with acc.), to, into, in, for, at.
εἷς, **μία**, **ἕν**, one.
ἐκ (with gen.), from, because of, on account of.
ἐκδύω, to strip.
ἐκεῖ, *adv.*, there.
ἐκπειράζω, to make trial of, to tempt.
ἐκπίπτω, to fail.
ἐκριζόω, to root up.
ἐλάσσων *or* **-ττων**, *ον*, *adj.* (comparative of *μικρός*), less, younger.
ἑλκύω, to draw.
Ἑλλάς, *άδος*, *ἡ*, Hellas, Greece.
ἐλπίς, *ίδος*, *ἡ*, hope.
ἐμαυτοῦ, of myself.
ἐμβλέπω, to look at, to consider; (with or without *εἰς*).
ἔμπροσθεν, *adv.* and *prep.*, before.
ἐμφανίζω, to manifest.
ἐν (with dat.), in, by, among.
ἔνδυμα, *ατος*, *τό*, clothing.
ἕνεκεν (with gen.), on account of, for the sake of.
ἔννοια, *ας*, *ἡ*, thought, purpose.
ἐντέλλομαι, *fut.* **τελοῦμαι**, to command.
ἐντολή, *ῆς*, *ἡ*, a command.
ἐνώπιον (with gen.), in the presence of, before.
ἐξαλείφω, to blot out, to wipe away.
ἐξίστημι, to astonish; *mid.* and *aor.* 2 *act.*, to be astonished, to be beside one's self.
ἐξουσία, *ας*, *ἡ*, power, authority, right.
ἔξωθεν, *adv.*, from without. **τὸ ἔξωθεν**, the outside.
ἐπαγγελία, *ας*, *ἡ*, a promise.
ἐπαγγέλλομαι, to promise.
ἐπί (with gen., dat. and acc.), on, upon, towards, at, before (*i. e.* into the presence of).
ἐπίθεσις, *εως*, *ἡ*, a placing on, a laying on.
ἐπιμένω, *fut.* **μενῶ**, to remain.
ἐπιστρέφω, to turn towards, to turn.
ἐπονομάζω, to name.
ἑπτά, seven.
ἐργάτης, *ου*, *ὁ*, a workman, a laborer.
ἔργον, *ου*, *τό*, work.

ἔρις, *ιδος, ἡ,* strife.
ἔριφος, *ου, ὁ, ἡ,* a kid, a young goat.
Ἑρμογένης, *εος, ους, ὁ,* Hermogenes.
ἔρχομαι, to come.
ἐρωτάω, to ask.
ἐσθίω, to eat.
ἔσωθεν, *adv.*, from within. τὸ ἔσωθεν, the inside.
ἑταῖρος, *ου, ὁ,* a companion, a friend.
ἕτερος, *α, ον, adj.*, other.
ἔτι, *adv.*, more, still.
ἑτοιμάζω, to prepare.
εὐαγγέλιον, *ου, τό,* good news, the gospel.
εὑρίσκω, to find.
Ἔφεσος, *ου, ἡ,* Ephesus.
ἔχω, to have, to hold, to consider.
ἕως, *adv.*, until.

Z.

ζάω, *fut.* ζήσω and ζήσομαι, to live.
Ζεβεδαῖος, *ου, ὁ,* Zebedee.
ζητέω, to seek.
ζωή, *ῆς, ἡ,* life.
ζώνη, *ης, ἡ,* a girdle.

H.

ἤ, or; ἤ — ἤ, either — or.
ἡγεμών, *όνος, ὁ,* a governor.
ἡδέως, *adv.*, gladly.
Ἠλείας, *ου, ὁ,* Elias, Elijah.
ἥλιος, *ου, ὁ,* the sun.
ἡμεῖς (pl. of ἐγώ) we.
ἡμέρα, *ας, ἡ,* a day.
Ἡρῴδης, *ου, ὁ,* Herod.
Ἡρῳδιάς, *άδος, ἡ,* Herodias.
Ἡσαΐας, *ου, ὁ,* Esaias, Isaiah.
ἧσσων or -ττων, *ον, adj.* (compar. of *κακός*), worse.

Θ.

θάλασσα, *ης, ἡ,* a sea, a lake.
θέλημα, *ατος, τό,* will.
θέλω, to will, wish, desire.
θεός, *οῦ, ὁ,* a god, God.
θεραπεύω, to heal, to cure.
θερισμός, *οῦ, ὁ,* a harvest.
θηρίον, *ου, τό,* a wild beast, a beast.
θησαυρίζω, to treasure up.
θησαυρός, *οῦ, ὁ,* treasure, wealth.
θρίξ, G. τριχός, *ἡ,* a hair.
θυγατήρ, *τέρος, τρός, ἡ,* a daughter.
θυσιαστήριον, *ου, τό,* an altar.

I.

ἴδιος, *ία, ον, adj.*, own, one's own.
ἰδού, *interj.*, behold!
Ἱερουσαλήμ, Jerusalem.
Ἰησοῦς, *οῦ, ὁ,* Jesus.
ἱμάς, *άντος, ὁ,* a thong, a strap, a latchet.
ἵνα, that, in order that, to.
Ἰορδάνης, *ου, ὁ,* the Jordan.
Ἰουδαία, *ας, ἡ,* Judæa.
Ἰουδαῖος, *α, ον, adj.*, Jewish; *subst. masc.*, a Jew.
Ἰούδας, *α, ὁ,* Judas, Judah.
ἰσχυρός, *ά, όν, adj.*, mighty.
ἰχθύδιον, *ου, τό,* a small fish.
ἰχθύς, *ύος, ὁ,* a fish.
Ἰωάννης, *ου, ὁ,* John.
Ἰωνᾶς, *ᾶ, ὁ,* Jonah, Jonas.
Ἰωσήφ, *ὁ,* Joseph.

K.

καθαρίζω, to purify, to cleanse.
καθώς, *adv.*, as.
καί, *conj.*, and, even, also.
κακόω, to maltreat.
καλέω, to call.
καλός, *ή, όν, adj.*, beautiful, good.
καλῶς, *adv.*, well.
κάμηλος, *ου, ὁ, ἡ,* a camel.
κἄν (a contraction of *καὶ ἐάν*), even if, though.
καρδία, *ας, ἡ,* the heart.
καρπός, *οῦ, ὁ,* fruit.
κατά (with gen. and acc.), down, according to.
καταβαίνω, to go or come down.

καταισχύνω, to bring shame upon, to dishonor, to disgrace.
καταλύω, to destroy.
κρταρτίζω, to prepare.
κατασείω, to wave, to beckon.
καταφρονέω, to despise.
κατεργάζομαι, to work out, to produce.
κατεφίστημι, to stand up against, to rush upon.
κατέχω, to hold.
κατηγορέω, to accuse, to accuse of.
καυχάομαι, to boast.
κέρας, *ατος, τό*, a horn.
κεφαλή, *ῆς, ἡ*, the head.
κήρυγμα, *ατος, τό*, preaching.
κηρύσσω, to proclaim, to preach.
Κιλικία, *ας, ἡ*, Cilicia.
κλαίω, to weep.
κλαυθμός, *οῦ, ὁ*, a weeping.
κλείς, κλειδός, *ἡ*, a key.
κλέπτης, *ου, ὁ*, a thief.
κλέπτω, to steal.
κλίνω, to recline.
κόκκος, *ου, ὁ*, a grain, a seed.
κολυμβήθρα, *ας, ἡ*, a swimming-place, a pool.
κοράσιον, *ίου, τό*, a girl, a maiden.
κόσμος, *ου, ὁ*, order, the world.
κρατέω, to lay hold of, hold, retain.
κρέας, *ατος, τό*, meat, flesh; pl. κρέατα, contr. *κρέα*.
κρείσσων, or -ττων, *ον, adj.* (comp. of *ἀγαθός*), better.
κρημνός, *οῦ, ὁ*, a steep place.
κρίνω, to judge.
Κρίσπος, *ου, ὁ*, Crispus.
κτήμα, *ατος, τό*, a possession.
κύριος, *ου, ὁ*, a lord, a master.
κύων, G. κυνός, *ὁ, ἡ*, a dog.
κώμη, *ης, ἡ*, a village.
Κῶς, acc. Κῶν, *ἡ*, [the island of] Cos or Co.

Λ.

λαλέω, to speak, to talk.
λαμβάνω, to receive.
λάμπω, to shine, to give light.
λαός, *οῦ, ὁ*, a people.
λατρεύω, to serve.
λέγω, to say, to call.
λείπω, to leave, to lack, to be wanting.
λεπρός, *οῦ, ὁ*, a leper.
Λευείς (or Λευΐς), acc. Λευείν (or Λευΐν), *ὁ*, Levi.
λίθος, *ου, ὁ*, a stone.
λίμνη, *ης, ἡ*, a lake.
λόγος, *ου, ὁ*, a word.
Λυδία, *ας, ἡ*, Lydia.
λύω, to loosen.
Λώτ, *ὁ*, Lot.

M.

μαθητής, *οῦ, ὁ*, a learner, a disciple.
μαλακία, *ας, ἡ*, weakness, disease.
μανθάνω, to learn.
Μαριάμ, *ἡ*, Mary.
μαρτυρέω, to bear witness, to testify.
μαρτυρία, *ας, ἡ*, testimony.
μάρτυς, *υρος, ὁ*, a witness.
μέγας, μεγάλη, μέγα, *adj.*, great.
μεθύω, to be drunk.
μείζων, *ον, adj.* (comp. of *μέγας*), greater, older.
μέν, *conjunctive particle*, indeed.
μένω, to remain, to abide.
μερίζω, to divide.
μετά (with gen. and acc.), with, after.
μετανοέω, to change one's mind, to repent.
μή, not; also an interrogative particle.
μήν, μηνός, *ὁ*, a month.
μήτε — μήτε, neither — nor.
μήτηρ, *τρός, ἡ*, a mother.
μισέω, to hate.
μνημεῖον, *ου, τό*, a tomb, a sepulchre.
μνημονεύω, to remember.
μονογενής, *adj.*, only begotten.
μόνος, *η, ον, adj.*, only, alone.
Μωϋσῆς, *έως, ὁ*, Moses.

N.

ναός, οῦ, ὁ, a temple.
νεφέλη, ης, ἡ, a cloud.
νηστεύω, to fast.
νίπτω, to wash (some part of the body).
νιπτήρ, ῆρος, ὁ, a wash-basin.
νοέω, to perceive.
νόμος, ου, ὁ, a law.
νόσος, ου, ἡ, sickness, disease.
νοῦς, νοός, ὁ, mind.
νύμφη, ης, ἡ, a bride.
νυμφίος, ου, ὁ, a bridegroom.
νῦν, now.

Ξ.

ξηρός, ά, όν, *adj.*, dry; **ξηρά** (γῆ being understood), dry land, land.

O.

ὁ, ἡ, τό, the.
ὁδός, οῦ, ἡ, a road, a way.
ὀδούς, ὀδόντος, ὁ, a tooth.
οἰκία, ας, ἡ, a house.
οἰκοδομέω, to build.
οἶκος, ου, ὁ, a house.
οἰνοπότης, ου, ὁ, a wine-bibber.
οἶνος, ου, ὁ, wine.
ὀλίγος, η, ον, *adj.*, little; *pl.* few.
ὅλος, η, ον, *adj.*, whole, altogether.
ὁμοθυμαδόν, *adv.*, with one accord.
ὅμοιος, α, ον, *adj.*, like.
ὁμοιόω, to make like, to liken, to compare.
ὁμοίως, *adv.*, in like manner.
ὁμοῦ, *adv.*, together.
ὄνομα, ατος, τό, a name.
ὁπλίζω, to arm.
ὅπου, *adv.*, where.
ὀργή, ῆς, ἡ, anger, wrath.
ὀργίζω, to be enraged.
ὁρμάω, to rush.
ὄρος, εος, ους, τό, a mountain, a hill.
ὅς, ἥ, ὅ, who, which; **ὃς ἄν**, whoever.
ὅσος, η, ον, how great, as great as, how long, as long as.
ὀστέον (contr. **ὀστοῦν**), ου, τό, a bone.
ὅστις, ἥτις, ὅ τι, whoever, whatever.
ὀσφύς, ύος, ἡ, the loins.
ὅταν, *adv.* (ὅτε and ἄν), when, when perchance.
ὅτε, *adv.*, when.
ὅτι, *conj.*, that, because.
οὐ (οὐκ before smooth and οὐχ before aspirated vowels), not. (οὐ is used in the statement of negative facts, μή of negative conceptions.) **οὐ μή** (intensive), not at all, by no means.
οὐδέ, *conj.*, neither, nor.
οὐδείς, οὐδεμία, οὐδέν, no one, none, not one.
οὐδέποτε, *adv.*, never.
οὖν, *conj.*, therefore, then.
οὔπω, *adv.*, not yet.
οὐράνιος, α, ον, *adj.*, heavenly.
οὐρανός, οῦ, ὁ, heaven.
οὗτος, αὕτη, τοῦτο, this.
οὕτως (by some editors written οὕτω before a consonant), *adv.*, so, thus.
οὐχί (a strengthened form of οὐ), not.
ὀφθαλμός, οῦ, ὁ, an eye.
ὄχλος, ου, ὁ, a crowd, a multitude.

Π.

παιδίον, ου, τό, a little child, a child.
παιδίσκη, ης, ἡ, a maiden, a maid-servant.
παῖς, παιδός, ὁ, ἡ, a boy, a girl, a servant.
πάλιν, *adv.*, again.
παρά (with gen., dat. and acc.), near by, by, beside, from, of.
παραβολή, ῆς, ἡ, a parable.
πᾶς, πᾶσα, πᾶν, *adj.*, all, every.
πάσχω, to suffer.
πατήρ, G. **πατρός**, ὁ, a father.
Παῦλος, οῦ, ὁ, Paul.
πεντηκοστή, ῆς, ἡ, Pentecost.
περί (with gen. and acc.), about, concerning.

περιάγω, to lead about, to go about.
περιπατέω, to walk about, to walk.
περισσεύω, to cause to abound.
πετεινόν, οῦ, τό, a fowl, a bird.
πέτρα, ας, ἡ, a rock.
Πέτρος, ου, ὁ, Peter.
πινακίδιον, ου, τό, a tablet.
πίναξ, ακος, ὁ, a trencher, plate, platter.
πίπτω, to fall.
πιστεύω, to have faith, to believe, to believe in, to put trust in, to trust, to intrust; *pass.*, to be believed, to be intrusted with.
πίστις, εως, ἡ, faith.
πλείων, ον, *adj.* (compar. of **πολύς**), more, greater.
πληγή, ῆς, ἡ, a plague.
πλῆθος, εος, ους, τό, a great number, a multitude.
πλήρης, ες, *adj.*, full.
πληρόω, to fill, to fulfil.
πλησίον, *adv.*, near; **ὁ πλησίον**, a neighbor.
πλοῦς, G. **πλοός**, ὁ, navigation.
πνεῦμα, ατος, τό, breath, wind, spirit.
ποιέω, to do, to make.
ποιμαίνω, to tend (a flock).
ποιμήν, ένος, ὁ, a herdsman, a shepherd.
ποίμνη, ης, ἡ, a flock.
πόλις, εως, ἡ, a city.
πολλάκις, *adv.*, often.
πολύς, πολλή, πολύ, *adj.*, much, great.
πορεύομαι, to go.
πόσος, η, ον, how great, how much; *pl.*, how many.
ποτέ, at some time, once, formerly.
ποῦ, *adv.*, where.
πούς, G. **πόδος**, ὁ, a foot.
πρίν, *adv.*, before.
πρόβατον, ου, τό, a sheep.
προβιβάζω, to urge on.
προς (with gen., dat. and acc.), to.
προσεύχομαι, to pray (to God).
προσέχω, to take heed.
προσήλυτος, ου, ὁ, ἡ, a proselyte.
προσκυνέω, to worship.
προσφέρω, to bring to, to bring.
πρόσωπον, ου, τό, a face, personal appearance, person.
προφέρω, to bring forth.
προφητεύω, to prophecy.
προφήτης, ου, ὁ, a prophet.
πυνθάνομαι, to ask, to inquire, to learn.
πῦρ, ρός, τό, fire.
πῶς, how.

Σ.

σάββατον, ου, τό, a sabbath.
Σαλαμίς, ῖνος, ἡ, Salamis.
σάρξ, σαρκός, ἡ, flesh.
Σαῦλος, ου, ὁ, Saul.
σεαυτοῦ, of thyself.
σελήνη, ης, ἡ, the moon.
σημεῖον, ου, τό, a sign.
Σιλωάμ, Siloam.
Σίμων, ωνος, ὁ, Simon.
σίναπι, εως, τό, mustard.
σιωπάω, to be silent.
Σολομών, ῶνος, ὁ, Solomon.
σοφία, ας, ἡ, wisdom.
στάχυς, υος, ὁ, an ear of grain.
στόμα, ατος, τό, a mouth.
σύ, thou.
συλλαλέω, to talk with, to converse.
συμφωνέω, to agree with.
σύν (with the dat.), with.
συνάγω, to gather together.
συναγωγή, ῆς, ἡ, a synagogue.
συνέρχομαι, to come together.
συνίημι, to understand.
συσχηματίζω, to conform to.
σφραγίζω, to seal.
σώζω, to heal, to cure, to save.
σῶμα, ατος, τό, a body.

Τ.

ταπεινός, ή, όν, *adj.*, low, lowly, humble.
ταχύς, εῖα, ύ, *adj.*, quick, swift.

τέκνον, *ου*, *τό*, a child, a son.
τελώνης, *ου*, *ὁ*, a tax-gatherer, a publican.
τετράρχης, *ου*, *ὁ*, a tetrarch.
τηρέω, to keep.
τίλλω, to pluck, to pull off.
τιμή, *ῆς*, *ἡ*, honor.
τις, **τι**, *m. f.*, any one, some one, *n.* anything, something.
τίς, **τί**, *m. f.*, who? which? *n.*, what? why? how?
τόπος, *ου*, *ὁ*, a place.
τότε, then.
τρεῖς, three.
τρέχω, to run; *aor.* 2 **ἔδραμον**.
τρυγάω, to gather (fruit, especially grapes).
τύπτω, to strike.
τυφλός, *ή*, *όν*, *adj.*, blind.

Υ.

ὕδωρ, G. **ὕδατος**, *τό*, water.
υἱός, *οῦ*, *ὁ*, a son.
ὑμεῖς (pl. of *σύ*), you.
ὑπάγω, to go.
ὑπακούω, to hearken unto.
ὑπέρ (with gen. and acc.), over, because of.
ὑπό (with gen. and acc.), by.
ὑπολαμβάνω, to suppose.
ὑποστρέφω, to turn back, to return.
ὗς, **ὑός**, *ὁ*, *ἡ*, a swine.
ὕψος, *ους*, *τό*, elevation, dignity.
ὑψόω, to lift up.

Φ.

φάγος, *ου*, *ὁ*, a glutton.
φαίνω, to show; *pass.* or *mid.*, to appear.
φανός, *οῦ*, *ὁ*, a light, a torch, a lantern.
Φαρισαῖος, *ου*, *ὁ*, a Pharisee.
φέρω, to bear.
φεύγω, to flee, to escape; *aor.* 2 **ἔφυγον**.
φημί, to say.
φιλαδελφία, *ας*, brotherly love.
φιλέω, to love.
Φίλιππος, *ου*, *ὁ*, Philip.
φίλος, *ου*, *ὁ*, a friend.
φοβέομαι, to be frightened, to fear, to reverence.
φόβος, *ου*, *ὁ*, fear.
φονεύω, to kill.
φρέαρ, **φρέατος**, *τό*, a well, a pit.
φρόνιμος, *η*, *ον*, *adj.*, prudent, wise.
φυλή, *ῆς*, *ἡ*, a tribe.
φυτεία, *ας*, *ἡ*, a plant.
φυτεύω, to plant.
φωνή, *ῆς*, *ἡ*, a voice.

Χ.

χάλαζα, *ης*, *ἡ*, hail.
χείρ, *ρός*, *ἡ*, a hand.
χήρα, *ας*, *ἡ*, a widow.
χλαμύς, *ύδος*, a robe, — *probably* a military cloak.
χοῖρος, *ου*, *ὁ*, *ἡ*, a swine.
χοῦς, *οός*, *ὁ*, earth, dirt, dust.
χράομαι, to use, to make use of.
χρεία, *ας*, *ἡ*, need.
χριστός, *adj.*, anointed; **ὁ Χριστός**, the Christ, Christ.
χρόνος, *ου*, *ὁ*, time.
χρυσός, *οῦ*, *ὁ*, gold.
χωρίς, apart from, besides.

Ψ.

ψαλμός, *οῦ*, *ὁ*, a psalm.
ψευδοπροφήτης, *ου*, *ὁ*, a false prophet.

Ω.

ὧδε, *adv.*, here.
ᾠδή, *ῆς*, *ἡ*, an ode, a song.
ὠδίν, *ῖνος*, *ἡ*, a birth-pang.
ὡς, *adv.*, as, as it were.
ὡσεί, as if, about.
ὥσπερ, *adv.*, just as.

APPENDIX.

A. Synopsis of the verb πιστεύω.

	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Active Voice.						
Pres.	πιστεύω,	πιστεύω	πιστεύοιμι	πίστευε	πιστεύειν	πιστεύων
Imperf.	ἐπίστευον					
Fut.	πιστεύσω	πιστεύσω	πιστεύσαιμι	πίστευσον	πιστεῦσαι	πιστεύσων
Aor.	ἐπίστευσα					πιστεύσας
Perf.	πεπίστευκα				πεπιστευκέναι	πεπιστευκώς
Plup.	ἐπεπιστεύκειν					
Passive and Middle Voices.						
Pres.	πιστεύομαι	πιστεύωμαι	πιστευοίμην	πιστεύου	πιστεύεσθαι	πιστευόμενος
Imperf.	ἐπιστευόμην					
Fut. Pass.	πιστευθήσομαι					
Fut. Mid.	πιστεύσομαι			πίστευσον		
Aor. Pass.	ἐπιστεύθην	πιστευθῶ	πιστευθείην	πιστεύθητι	πιστευθῆναι	πιστευθείς
Aor. Mid.	ἐπίστευσάμην	πιστεύσωμαι	πιστευσαίμην	πίστευσαι	πιστεύσασθαι	πιστευσάμενος
Perf.	πεπίστευμαι			πέπιστευσο	πεπιστεῦσθαι	πεπιστευμένος
Plup.	ἐπεπιστεύμην					

B. Paradigm of the verb πιστεύω.*

ACTIVE VOICE. — *Indicative Mode.*

Present.		Imperfect.	
Sing. 1.	πιστεύω	Sing. 1.	[ἐπίστευον]
2.	πιστεύεις	2.	[ἐπίστευες]
3.	πιστεύει	3.	ἐπίστευε(ν)
Pl. 1.	πιστεύομεν	Pl. 1.	[ἐπιστεύομεν]
2.	πιστεύετε	2.	ἐπιστεύετε
3.	πιστεύουσι(ν)	3.	ἐπίστευον
Future.		Aorist.	
Sing. 1.	πιστεύσω	Sing. 1.	ἐπίστευσα
2.	[πιστεύσεις]	2.	ἐπίστευσας
3.	πιστεύσει	3.	ἐπίστευσε(ν)
Pl. 1.	πιστεύσομεν	Pl. 1.	ἐπιστεύσαμεν
2.	πιστεύσετε	2.	ἐπιστεύσατε
3.	πιστεύσουσι(ν)	3.	ἐπίστευσαν
Perfect.		Pluperfect.	
Sing. 1.	πεπίστευκα	Sing. 1.	[ἐπεπιστεύκειν]
2.	πεπίστευκας	2.	[ἐπεπιστεύκεις]
3.	πεπίστευκε(ν)	3.	[ἐπεπιστεύκει]
Pl. 1.	πεπιστεύκαμεν	Pl. 1.	[ἐπεπιστεύκειμεν]
2.	πεπιστεύκατε	2.	[ἐπεπιστεύκειτε]
3.	[πεπιστεύκασι(ν)]	3.	ἐπεπιστεύκεισαν

Subjunctive Mode.

Present.		Aorist.	
Sing. 1.	[πιστεύω]	Sing. 1.	πιστεύσω
2.	[πιστεύῃς]	2.	πιστεύσῃς
3.	πιστεύῃ	3.	πιστεύσῃ
Pl. 1.	[πιστεύωμεν]	Pl. 1.	πιστεύσωμεν
2.	πιστεύητε	2.	πιστεύσητε
3.	[πιστεύωσι(ν)]	3.	πιστεύσωσι(ν)

Optative Mode.

Present.		Aorist.	
Sing. 1.	[πιστεύοιμι]	Sing. 1.	[πιστεύσαιμι]
2.	[πιστεύοις]	2.	[πιστεύσαις]
3.	[πιστεύοι]	3.	[πιστεύσαι]
Pl. 1.	[πιστεύοιμεν]	Pl. 1.	[πιστεύσαιμεν]
2.	[πιστεύοιτε]	2.	[πιστεύσαιτε]
3.	[πιστεύοιεν]	3.	[πιστεύσαιεν or -ειαν]

* For infinitives and participles, see "Synopsis," p. 61.

Imperative Mode.

	Present.	Aorist.
Sing. 2.	πίστευε	πίστευσον
3.	[πιστευέτω]	[πιστευσάτω]
Pl. 2.	πιστεύετε	πιστεύσατε
3.	[πιστευέτωσαν]	[πιστευσάτωσαν]

PASSIVE AND MIDDLE VOICES. — *Indicative Mode.*

	Present passive and middle.	Imperfect passive and middle.
Sing. 1.	[πιστεύομαι]	[ἐπιστευόμην]
2.	[πιστεύῃ]	[ἐπιστεύου]
3.	πιστεύεται	[ἐπιστεύετο]
Pl. 1.	[πιστευόμεθα]	[ἐπιστευόμεθα
2.	[πιστεύεσθε]	[ἐπιστεύεσθε]
3.	[πιστεύονται]	[ἐπιστεύοντο]
	Future passive.	Future middle.
Sing. 1.	[πιστευθήσομαι]	[πιστεύσομαι]
2.	[πιστευθήσῃ]	[πιστεύσῃ]
3.	[πιστευθήσεται]	[πιστεύσεται]
Pl. 1.	[πιστευθησόμεθα]	[πιστευσόμεθα]
2.	[πιστευθήσεσθε]	[πιστεύσεσθε]
3.	[πιστευθήσονται]	[πιστεύσονται]
	Aorist passive.	Aorist middle.
Sing. 1.	ἐπιστεύθην	[ἐπιστευσάμην]
2.	[ἐπιστεύθης]	[ἐπιστεύσω]
3.	ἐπιστεύθη	[ἐπιστεύσατο]
Pl. 1.	[ἐπιστεύθημεν]	[ἐπιστευσάμεθα]
2.	[ἐπιστεύθητε]	[ἐπιστεύσασθε]
3.	ἐπιστεύθησαν	[ἐπιστεύσαντο]
	Perfect passive and middle.	Pluperfect passive and middle.
Sing. 1.	πεπίστευμαι	[ἐπεπιστεύμην]
2.	[πεπίστευσαι]	[ἐπεπίστευσο]
3.	[πεπίστευται]	[ἐπεπίστευτο]
Pl. 1.	[πεπιστεύμεθα]	[ἐπεπιστεύμεθα]
2.	[πεπίστευσθε]	[ἐπεπίστευσθε]
3.	[πεπίστευνται]	[ἐπεπίστευντο]

Subjunctive Mode.

Present passive and middle.

Sing. 1. [πιστεύωμαι]
2. [πιστεύῃ]
3. [πιστεύηται]

Pl. 1. [πιστευώμεθα]
2. [πιστεύησθε]
3. [πιστεύωνται]

Aorist passive.	Aorist middle.
Sing. 1. [πιστευθῶ]	Sing. 1. [πιστεύσωμαι]
2. [πιστευθῇς]	2. [πιστεύσῃ]
3. [πιστευθῇ]	3. [πιστεύσηται]
Pl. 1. [πιστευθῶμεν]	Pl. 1. [πιστευσώμεθα]
2. [πιστευθῆτε]	2. [πιστεύσησθε]
3. [πιστευθῶσι(ν)]	3. [πιστεύσωνται]

Optative Mode.

Present passive and middle.
Sing. 1. [πιστευοίμην]
2. [πιστεύοιο]
3. [πιστεύοιτο]
Pl. 1. [πιστευοίμεθα]
2. [πιστεύοισθε]
3. [πιστεύοιντο]

Aorist passive.	Aorist middle.
Sing. 1. [πιστευθείην]	Sing. 1. [πιστευσαίμην]
2. [πιστευθείης]	2. [πιστεύσαιο]
3. [πιστευθείη]	3. [πιστεύσαιτο]
Pl. 1. [πιστευθείημεν]	Pl. 1. [πιστευσαίμεθα]
2. [πιστευθείητε]	2. [πιστεύσαισθε]
3. [πιστευθείησαν]	3. [πιστεύσαιντο]

Imperative Mode.

Present passive and middle.	Perfect passive and middle.
Sing. 2. [πιστεύου]	Sing. 2. [πεπίστευσο]
3. [πιστευέσθω]	3. [πεπιστεύσθω]
Pl. 2. [πιστεύεσθε]	Pl. 2. [πεπίστευσθε]
3. [πιστευέσθωσαν]	3. [πεπιστεύσθωσαν]
Aorist passive.	Aorist middle.
Sing. 2. [πιστεύθητι]	Sing. 2. [πίστευσαι]
3. [πιστευθήτω]	3. [πιστευσάσθω]
Pl. 2. [πιστεύθητε]	Pl. 2. [πιστεύσασθε]
3. [πιστευθήτωσαν]	3. [πιστευσάσθωσαν]

C. Tabular View of the Endings of Nouns.

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
First Declension.	α	ης	ῃ	αν		αι	ων	αις	ας	§§ 8, 10, 12, 14, 15, 17.
	η	ης	ῃ	ην		αι	ων	αις	ας	
	α	ας	ᾳ	αν		αι	ων	αις	ας	
	ας	ου	ᾳ	αν		αι	ων	αις	ας	
	ης	ου	ῃ	ην	α	αι	ων	αις	ας	
		(η)								
	ας	α	ᾳ	αν	α	αι	ων	αις	ας	
Second Declension.	ος	ου	ῳ	ον	ε	οι	ων	οις	ους	§ 19
	ον	ου	ῳ	ον		α	ων	οις	α	"
Third Declension.	α	ατος	ατι	α		ατα	ατων	ασιν	ατα	§ 22
	αρ	ατος		αρ						"
	ας	ατος	ατι	ας		ατα	ατων	ασιν	ατα	"
	υ	[ατος]		υ				ασιν	ατα	"
	ωρ	ατος	ατι	ωρ		ατα	ατων	ασιν	ατα	"
	αις	αιδος		αιδα			αιδων	αισιν	αιδας	§ 24
	ας	αδος	αδι	αδα		αδες	αδων	ασιν	αδας	"
	εις	ειδος	ειδι	ειδα		ειδες	ειδων	εισιν	ειδας	"
	ις	ιδος	ιδι	ιδα		ιδες	ιδων	ισιν	ιδας	"
	ους	οδος		οδα		οδες	οδων	οσιν	οδας	"
	υς	υδος	υδι	υδα		υδες	υδων	υσιν	υδας	"
	ις	[ιθος]								"
	ης	ητος	ητι	ητα		ητες	ητων	ησιν	ητας	§ 25
	ι	[ιτος]		ι						"
	ις	ιτος	ιτι	ιτα		ιτες	ιτων	ισιν	ιτας	"
	ως	ωτος	ωτι	ως			ωτων			"
	ους	[ωτος]		ους		ωτα		ωσιν	ωτα	"
	ξ	κος	κι	κα		κες	κων	ξιν	κας	§ 27
	ξ	γος	γι	γα		γες	γων	ξιν	γας	"
	ξ	χος	χι	χα		χες	χων	ξιν	χας	"
	ξ	κτος	κτι	κτα		κτες	κτων	ξιν	κτας	"
	ψ	πος	πι	πα		πες	πων	ψιν	πας	"
	ψ	βος	βι	βα		βες	βων	ψιν	βας	"
	η	αικος	αικι	αικα	αι	αικες	αικων	αιξιν	αικας	"
	[α]	ακτος		α						"
	ας	αντος	αντι	αντα		αντες	αντων	ασιν	αντας	§ 29
	ης	εντος								"

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
Third Declension, *continued.*	ους	οντος		οντα		οντες	οντων		οντας	§ 29
	ων	οντος	οντι	οντα		οντες	οντων	ουσιν	οντας	"
	[αυς]			αυν						§ 31
	ευς	εως	ει	εα	ευ	εις	εων	ευσιν	εις	"
	ης	εως	ει	εα						"
			(η)	(ην)						"
	[ι]	εως								"
	ις	εως	ει	ιν		εις	εων	εσιν	εις	"
	υς			υν			ων			"
							(εων)			"
	αρ	αρος	αρι	αρα		αρες	αρων	αρσιν	αρας	§ 33
	ειρ	ειρος	ειρι	ειρα		ειρες	ειρων	ερσιν	ειρας	"
	ηρ	ηρος	ηρι	ηρα		ηρες	ηρων	ηρσιν	ηρας	"
	ηρ	ερος	ερι	ερα		ερες	ερων	ερσιν	ερας	"
	υρ	υρος	υρι	υρ						"
	υς	υρος		υρα		υρες	υρων	υσιν	υρας	"
	ωρ	ορος	ορι	ορα		ορες	ορων	ορσιν	ορας	"
	ηρ	ρος	ρι	ερα	ερ	ερες	ερων	ρασιν	ερας	§ 35
	ηρ	δρος	δρι	δρα	ερ	δρες	δρων	δρασιν	δρας	"
	ην	ηνος	ηνι	ηνα		ηνες	ηνων	ησιν	ηνας	§ 37
	ην	ενος	ενι	ενα		ενες	ενων	εσιν	ενας	"
	ιν						ινων		ινας	"
	[ις]		ινι							"
	ων	ωνος	ωνι	ωνα		ωνες	ωνων	ωσιν	ωνας	"
	ων	ονος	ονι	ονα		ονες	ονων	οσιν	ονας	"
	ος	ους	ει	ος		η	ων	εσιν	η	§ 39
							(εων)			"
	[ως]	ους								"
	ους			ουν			οων		οας	§ 40
	υ	υος	υι	υ		υα	υων	υσιν	υα	§ 42
	υς	υος	υι	υν		υες	υων	υσιν	υας	"

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